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"LIBERTY, HOLINESS, LOVE."

RUFUS A. JOHNSON, EDITOR. BOSTON, SATURDAY, JUNE 6, 1840. NO. 1027.---VOL. XIX.—NO. 23.

RELIGIOUS MISCELLANY.

CLAIMS OF JESUS TO RESPECT.

However grateful and salutary it may be to the Christian to dwell in contemplation on the numerous and powerful claims which Jesus Christ prefers to his love and reverence, yet he cannot but deeply regret, that after so wise and benevolent a character has been before the world for nearly two thousand years, it should still be necessary to maintain these claims in the way even of enforcement, much less of polemical proof. The necessity, however, of the task imperatively arises from the painful fact, that even in what is called a Christian country, there are very many who have scarcely any sympathies with his character, and some who are daring enough to depreciate and impeach it.

The reason of this indifference or hostility may in part be found in the dulness, and in some instances, the insensibility of the human heart to the purer and finer sentiments of religious excellence. Wherever the inferior passions of humanity have had the chief influence in the formation of the character, we can expect no other result than an inability to perceive and appreciate what is refined, exalted, and holy. Partly, however, and in no small degree, does this indifference or antipathy result from the lamentable inconsistencies, and, compared with that of their master, the low tone of morality of Christian professors themselves. The judgments of most men are superficial; and when a mind which circumstances have inclined to unbelief, adverts to the lives of those who call themselves the disciples of Christ, and finds them, in many cases, but little superior to the lives of others, in some instances even worse, it but too easily contracts a general feeling of aversion which prompts it to disallow religion altogether, and to brand it as a cunningly-devised fable. The impropriety of so rash and sweeping a conclusion, has been again and again successfully exposed. Still, however, is the influence not only tolerated but fostered. But there is a mode of argument, which, in most cases, would prove effectual—a mode difficult, indeed, of adoption, yet possessing imperative claims on every one who would see the spirit of Jesus welcomed and honored in the hearts and lives of those who now disown him. Let Christians be Christians indeed, let them be faithful to their trust and their principles; let them be noticeable for the gentleness, meekness, and active benevolence of their characters; thus, let Christ, instead of being crucified afresh, be continually exhibited and silently preached to the world, and the result would be the speedy subjugation of all the strongholds of actual infidelity, and men would be even unconsciously won to the truth and spirit of gospel purity. And why, my Christian brother, do you think that the evils of scepticism are permitted, but to arouse the Christian world to a sense of their duty, to make them aware of the value of their principles, and true to the requirements which they impose. It is comparatively of little use that we profess and inculcate, except we practise, the wide, tender, and self-denying benevolence of Christ. One act of pure philanthropy will be of more avail than any exposition whatever of the claims of Christ to love and reverence. And you, I have no doubt, feel with me, when you survey the actual condition of thousands of our fellow-countrymen, that the Christian church, in general, has not proved faithful to the mission with which it is entrusted; and when you come to learn the baneful system, which in these lectures I have been occupied in confuting, finds the chief basis of its support in social evils, whose existence cannot be denied, and ought not to be palliated, you will also feel that the lesson which we should find in these unhappy circumstanees, is to apply our own energies with steady and devoted perseverance to the performance of our Christian duties, in judicious endeavors to enlighten and inform the ignorant, the erring, and the vicious.

It must, however, be also admitted, that the anti-Christian spirit of which I have spoken, owes much of its prevalence to the circumstance, that it is not a mere vague admission to the claims of Jesus that is required, but the surrender of the heart. It might at first sight appear strange, that the excellence of Jesus should require proof and enforcement, any more than the virtues of Titus or Howard. But remember, the latter may be allowed, without any corresponding change of character. The state of mind which such an allowance requires, is a mere assent, a yielding of the intellect to an historical fact. But such an admission is morally inoperative, and will not satisfy the demands of religion. The great aim of Jesus was to renew the human soul; and therefore his character, which is the great means to that great end, must be transfused into our own. It is by no means enough to call him, 'Lord, Lord,' we must also do the things which he commanded. It is the possession of his spirit which constitutes the true, the only sufficient test of discipleship. This is the work, this the labor, and this also the difficulty. An historical faith is, in regard to the great work of religion, no faith at all. It is only the first step towards the temple of Christ, to acknowledge that he was an eminently good and pious man; —a step, not indeed, to be despised, but of value, chiefly, so far as it leads the disciple into the holy of holies of the Christian life. There is, therefore, a vast difference between the admission of the virtues of others, and the felt and practical acknowledgement of the claims of Jesus to love and reverence. The first is easy, the second is the labor of a life. Multitudes may yield the first, who, in their actual condition, are wholly incapable of the second. And a feeling of their inability, perhaps an unrecognised, if not unconscious feeling of their inability, may but too readily lead them to the entire renunciation of religion. But the human heart is prone to self-justification, and he who has gone so far as to disown, is easily prompted to depreciate Christ. There is but one step, frequently, from denial to vituperation. If, however, by any legitimate means within our power, we can reverse the process; if we can turn but one person out of the broad way, which leadeth to destruction, and set him on the narrow road which leadeth unto life; if we can induce the unbeliever to admit the preeminent excellence, the claims to love and reverence of Jesus Christ, we are under the most sacred obligations to employ our ability; and although we may not thus make him a Christian—that must be his own work—yet it is something to have turned his face toward Zion, and to have planted in his mind an acknowledgment of the worth of the character of our Lord. That acknowledgment, once there, may, under the blessing of our heavenly Father, work and operate in secrecy, till it has made its possessor a child of God and an heir of eternal life. It is under this conviction that I now ask attention to the subject of the claims of Jesus to love and reverence; and shall, in my concluding lecture, address myself to a consideration of the beneficial influence which Christianity has actually exerted on the world. For both topics I am deeply penetrated with a sense of my insufficiency; but I have no alternative, for I should think I had left undone the better half of my duty, did I not, while I expose error, do what in me lies to expound truth, and to offer to the misguided, the option of something less chimerical and more beneficial than the system they uphold, and the illusions of which they are in pursuit.

It may not, impossibly, prepare the way for the more direct exposition of some of the claims of Jesus Christ to love and reverence, if I first show that avowed Christians are not alone in the opinion which they entertain of the excellence of his character. There are admissions on the part of the enemies of his religion which go to a considerable length, and from which, with no great expenditure of time or argument, we may evince the necessity of other admissions which would lead to the recognition of him as the Christ of God. I could easily adduce the testimony of men of his own day, who did not enter his fold, the direct and the indirect evidence of the common people and the authorities of the land of Judea. I could summon before you, as witnesses in my case, some of the bitterest enemies whom Christianity had to withstand in the early periods of its history. I could cite the spontaneous declarations of many modern unbelievers; but the full presentation of this evidence would detain me too long away from the great merits of the case. Let it, therefore, suffice to name Lucian, Chubb, Rousseau, Paine, and Shelley, as persons who have more or less distinctly concurred, not only with Pilate, 'I find no fault with this man,' but also with the centurion at the cross, 'Verily, this was a righteous man;' while in addition to these more commonly known authorities, I adduce one or two, at once sufficient in themselves, and probably not so easy of access. *Lequino* speaks of Jesus as 'one who was actuated by the most sincere good-will to all the human race, teaching the great principles of moral equity and the purest patriotism; braving all dangers, opposing the great, despising alike glory and fortune, equally temperate with respect to himself, beneficent to others, and sympathizing with all; hated by the powerful whom he provoked, persecuted by the intriguing, whose artifices he exposed, and put to death by a blind and deceived multitude, for whom he had always lived. This generous philanthropist, (he concludes,) who wholly sacrificed himself to the public good, who gave his whole existence to the unhappy and even to his persecutors, never lied but to teach virtue.' The authorities who presided over the compilation and the issue of the French *Encyclopedie*, which has been termed 'the Bible of infidelity,' will not be suspected of any undue bias in favor of Christianity; the ensuing passage, however, I find in the work under the article '*Christ*':—'The legislator of the Christians, animated by a spirit far different from that of all the legislators of whom I have spoken, began by destroying the errors which tyranously ruled the world, in order to render his religion more useful. In giving to it for its primary object the happiness of another life, he wished also that it should be the cause of our happiness in this. On the ruin of idols, whose superstitious worship entailed a thousand disorders, he founded Christianity, which adores, in spirit and in truth, one sole God, the just remunerator of virtue. He established, in its primitive splendor, the law of nature, which the passions had obscured; he revealed to men a morality unknown then in other religions; he engraved on the human spirit that deep humility which destroys and annihilates all the resources of self love, by pursuing it into the most hidden folds of the soul; he did not enclose the pardon of injuries in a stoical indifference, which is only a proud contempt of the person who has inflicted them, but he carried it out even to the love of our most cruel enemies; he placed continence under the guard of the most austere chastity, in obliging it to keep even the eye under restraint; he ordered us to ally modesty with the rarest talents; he repressed crime by a judicious severity over even the thoughts, in order to prevent it from manifesting itself in the outward life; he brought back marriage to its primitive institution, in forbidding polygamy; he had in view the eternity of that sacred bond, in proscribing repudiation.'

I have collected the following testimony from the writings of Voltaire:—'We reverence in him an Israelitish theist, as we praise Socrates, who was an Athenian theist. If you take away from the gospels all that is foreign to Jesus, all that has at different times been ascribed to him in the midst of the most scandalous disputes, and of councils which anathematised each other, what remains? A worshipper of God who taught virtue, an enemy of the Pharisees, a just man, a theist, whose religion embraces all the universe at all times, and which, consequently, is the only true one.'

'He instituted neither cardinals, nor pope, nor inquisitors; he had no one burnt; he enjoined only the observance of the law, the love of God and one's neighbor.'

'Jesus was not a superstitious person; he was not intolerant; he had intercourse with the Samaritans. Let us imitate his indulgence, and deserve to have indulgence showed to us.'

'Jesus adored one God, and we adore him. He despised vain ceremonies, and we despise them.'

'You know better than I, what a fatal contrast every age has seen, between the humility of Jesus and the pride of those who have adorned themselves with his name; between their avarice and his poverty, between their debauchery and his chastity, between his meekness and their sanguinary tyranny.' 'Of all the speeches of Jesus, I avow, that nothing has made more impression on me, than what he replied to those who had the brutality to strike him before he was conducted to death. "If I have said evil, bear witness of the evil, and if I have said well, why strike ye me?" This is the reply which should have been made to all persecutors.'

'Jesus was persecuted; whoever shall think as he, will be persecuted as he. He was a good man, who, born in poverty, spoke to the poor against the superstition of the rich Pharisees and insolent priests.'

'Jesus was more than a Jew, he was a man; he embraced all the world in his charity. Look at the beautiful parable of the good Samaritan. This is the doctrine, this the morality, this the religion of Jesus.'

Let us sum up the qualities which are here attested by the unwilling voice of unbelief. According to the attestation, Jesus was a generous philanthropist, a distinguished moralist, a self-devoting reformer, a pure patriot; an enemy only of error, hypocrisy, fraud, superstition, priestcraft; he taught the worship of one God, and the love of humanity; he practised justice, tolerance, general benevolence, humility, forbearance; he meekly endured poverty, persecution, and death, in his righteous efforts to enlighten and improve his fellow-countrymen.

Now, if this testimony of unbelief is worthy of trust, I cannot see how the claims of Jesus to love and reverence can be denied. Go over the import of these passages in your minds, and ask yourselves whether he of whom this is true —he who thus taught, lived, and died—does not deserve to be ranked among the best benefactors of mankind, and is not worthy to have his memory enshrined in the heart of every good and benevolent man. Say nothing of his purely religious character, put it for a moment out of your thoughts, and then tell me if his mere earthly virtues are not such as to merit and excite your warm and affectionate admiration. Admit this—as admit it you must, or deny the credibility of history—and then how can you stop here?—how can you refuse to go forward to the admission of his claim to a divine mission? But this claim, I presume, is the lie of which *Lequinio* speaks, when he says that Jesus 'never lied except to teach virtue.' What a monstrous assertion is this! What a striking and painful evidence have we here of the force of prejudice—of the perverting influence of a foregone conclusion—of the depravating power of a spirit of scepticism! Who but one in whose mind the distinction between right and wrong had been in some way darkened and defaced, could have in the same breath proclaimed the excellence of the person to whom he broadly imputes the debasing practice of falsehood? In reality, however, some such vain imagination as this possesses the mind of most unbelievers, who at the same time that they admit the virtue of our Lord's character, are prevented from becoming his docile disciples by the idea, that so far as his religion was concerned, Jesus practised an imposition. Were this, however, the fact, the features of truth, honesty, and sincerity of which they speak, could not have stood out, as they now do, in bold relief—could not have been exhibited, in the utmost consistency and without one single exception, in circumstances the most diverse, in junctures the most perilous and amid desertion, treachery, ignominy and death. Nor is it possible to suppose that Jesus would have possessed the moral courage, the unquailing and unvarying strength of character, which carried him through the very incidents, from his bearing in which the existence of his admitted virtues is deduced, and led him, in a high moral triumph, through the long and bitter train of sufferings which injustice, brute force, and prostituted legal authority inflicted on him. The practice of deception leaves consequences in the heart and life, too many and too obvious to escape the eye. And especially in the hour of trial and endurance—when life is at stake, or may be purchased by confession—can it be easy to avoid the betrayal of some symptoms of the baseness of the heart, if only in hesitation as to your course, and a momentary quailing before the just avengers of your crime. In a crisis, however, not less severe than this, Jesus remained true to himself, true to his profession, nay, practised, if even he did not exceed, the very patience, equanimity, gentleness, and placability which he had inculcated in the calmer moments of his life. I see not, for myself, how the conclusion can be resisted, that as he was faithful unto death, even the death of the cross, so was he pre-eminently, and in every particular, an honest and a righteous man, true in thought and feeling as well as in action. If so, then he neither asserted without reason, nor believed without sufficient evidence, that he came from God. This inference you must make, or allow that of all impostors he was the greatest, for who like him ever inculcated the virtue of sincerity?—who was ever more severe in the denunciation of hypocrisy?—who ever laid an equally distinct and an equally high claim to the special favor, presence, and aid of the Deity? And who, with any approach to his practice, had the name of the God of truth so constantly on his lips, or professed so habitually to be entrusted with his delegated power? It is the idlest inconsistency to admit the excellence of Christ at the very time you charge him with falsehood; and to my mind, the inconsistency is scarcely less, if, in conjunction with that admission, you deny his claims to a divine commission, and to supernatural aid. The features which constitute his character—the incidents whence those features are deduced, or in which they are plainly exhibited—are all so intimately blended with the train of miraculous operation through which he went, as to admit of no severance the one from the other, —as they exist, so must they stand or fall together. You may as well think of removing the warp from the woof without destroying the cloth, or of resolving water into its constituent gases, and yet preserve its essential qualities, as of separating the supernatural from the natural in the history of Christ, so as to leave his mere human character in possession of its acknowledged virtues. I would, then, that the unbeliever should be consistent;—let him either deny the existence or disown the excellencies of our Lord; or if the hardihood of this invasion of history is too great for him, then, in admitting the virtues of Jesus, let him not think of rejecting the divinity of his mission. The authority which assures us he was holy harmless, and undefiled, assures also, not merely in word but in fact, but in implications which are stronger than assertions, but in incidents that are inwoven with the very texture of his history, that he was sent of God.

BREAST THE WAVE, CHRISTIAN.

Breast the wave, Christian,
When it is strongest;
Watch for day, Christian,
When the night's longest:
Oward and onward still
Be thine endeavor;
The rest that remaineth
Will be for ever.

Fight the fight, Christian,
Jesus is o'er thee;
Run the race, Christian,
Heaven is before thee:
He, who hath promised
Faltereth never;
The love of eternity
Flows on for ever.

Lift the eye, Christian,
Just as it closeth;
Raise the heart, Christian,
Ere it reposeth:
Thee from the love of Christ
Nothing shall sever;
Mount when thy work is done;
Praise Him for ever!

MILK AND HONEY.

Collected by Ralph Venning, 1653.

February.—1. A man may love virtue, yet hate grace.

The prayerless man is a godless man.

2. We cannot expect too much from God, nor too little from the creature.

God is as careful to chastise his people's sins, as to supply his people's wants.

3. Many are pleased with the company of those who are good, that are not pleased with the good of the company.

A sound heart doth not only respect all God's commandments, but respects them all alike.

4. The soul is not so much where it lives, as where it loves.

He is the best Christian, not who talks most of God, but who walks most with God.

5. Changes of conditions are but exchanges of mercy to a gracious soul.

He is no man who needs no mending.

6. He lives long, who lives well; for time misspent is not lived, but lost.

Our holiness causeth not God's love, but God's love causeth our holiness.

7. Pleasure is grief, when God is displeased; but grief is pleasure, when God is pleased.

Knowledge may be without grace, but grace cannot be without knowledge.

8. We should take care what we find fault with in others, should not by others be found to be our faults.

Delays are not denials, and denials are not always refusals of prayer. Sometimes God's No is no negative; God may delay long and deny often, yet grant at last.

9. Saints had rather have less comfort and do more service, that have more comfort and do less service. They had rather be straitened in comfort than in duty.

Learning can only adorn religion, but religion only can bless learning, so that learning is more beholden to religion than religion is beholden to learning.

10. Every natural man is beside himself, Luke xv. 17.

'Tis good to profess, but to practise is better; yea, of the two, practice without profession is better than profession without practice.

11. He doth not enjoy much of God, who walks not much with God.

Many men increase their vexation by vexing themselves, because others have vexed them.

12. Superstitious men do not fear God, but are afraid of God.

13. That love of God which knows no end, never knew a beginning.

There is nothing lovely but what is in Christ, and there is nothing in Christ but what is lovely.

14. 'Tis not man's goodness, but God's goodness, which makes a difference betwixt man and man.

The more free mercies are, the more acceptable they should be to us, and we should be more thankful for them to God.

15. Death came in by sin, and sin goeth out by death.

The death of the body frees us from the body of death.

16. Providence is creation continued.

'Tis a hard thing to know much, and not know it too much.

17. Those who receive not Christ in the acceptable day of the Lord, will not be acceptable to God in the day of the Lord.

A saint had rather have holiness without comfort, than comfort without holiness.

18. The blood of saints is precious in the sight of Christ, and the blood of Christ is precious in the sight of the saints.

A true Christian had rather that Christ should take away his sin and leave his sorrow, than take away his sorrow and leave his sin.

19. 'Tis every man's duty to keep all the commandments of God; it is his sin if he do not: but it is his misery if he cannot.

20. Sanctified affliction is better than unsanctified prosperity.

21. The returns of prayer call for the returns of praise.

Where faith and love go not together, they are both wanting.

22. The inward peace which saints feel, is not in freedom from trouble, but in freeness with God in the midst of trouble.

He that is always angry with sin, shall never sin in his anger.

23. Some can read the word of God, who do not understand it; and some understand it who do not read it.

It is less a danger and less a sin, to commit the sin we delight in, than to delight in the sin we commit; but it is best not to delight in nor to commit sin.

24. Never prayer rightly made, was made and not heard, or heard and not granted.

25. A proud man loves no man, and no man loves a proud man.

26. When thy hand hath done a good act, ask thine heart if it be well done.

The deed is ill done, wherein God is no sharer.

27. No evil action can be well done; but a good one may be ill done.

A fool's heart is in his tongue, but a wise man's tongue is in his heart.

28. He can never truly relish the sweetness of God's mercy, who never tasted the bitterness of his own misery.

True religion takes most from the creature, and gives most to God.

29. Though we should not serve God, for a reward, yet we shall have a reward for our service.

Those who are most full of faith have most experience of God's faithfulness.

For the Register and Observer.

THE BIBLE IN SCHOOLS.

At one of the last meetings of the American Bible Society a discussion of unusual interest took place on the subject of introducing the Bible into the common schools, or rather into *every* school in our beloved country. The subject was introduced by the following resolution, offered by the Rev. Robert Breckenridge;—*Resolved*, '*That the use of the Scriptures as a reading book in common schools is of such importance as to deserve immediate and universal encouragement in all our states and territories.*' If, said Mr B. I have rightly understood a vote which has just passed, this society has declared that it is its duty not only to circulate the Bbile, but to use endeavors *that it should be read.* The present resolution proposed to go one step further and declare that the Bible is not only worthy of being read, but of being universally introduced as a school book into all manner of schools. No duty was more insisted upon in the Bible itself than the religious instruction of the young, and the Scriptures contained the most suitable of all materials to excite the curiosity and interest the feelings of youth. He observed that there could not be a better time to make such an attempt than the present: the public mind was to a considerable extent prepared for it, and it could not be commenced under better auspices than under the sanction of this society, uniting, as it did, almost all religious sects and denominations, and extending its influence further than any other religious association in our land. Mr B. said there was a great and prevalent error in supposing men to have been educated, whose intellect alone had been cultivated. We were in the habit of calling youth, who had learned to read and write and cast accounts, educated. It was a mistake. They were not educated. The moral faculties of man needed education as much as the intellectual, and moral training could only be introduced into our schools by introducing the Bible into them. A protestant, of all men, should be the last to shut out this book, for it had done more to fix and elevate our language than any other work, in addition to its effect upon character. Mr B. avowed his belief that but for the Bible this republic would never have existed. All enlightened patriots had allowed this, yet we are suffering our children to grow up in ignorance of the great principles on which our public and private happiness were founded, those great principles of right and liberty, which are to be found only in the Bible. He then noticed some of the objections which have been urged against the use of the Bible in our common schools. The first was that as a whole it contained matter unsuitable to be used by children. His reply is, that the best, the wisest and the purest minds the world ever saw had belonged to those who longest studied and best knew the Bible *and every portion of it.* To our minds this reply is not satisfactory. The *young* mind is not the *wisest*, nor the best qualified to read unharmed some passages which the disciplined mind may pass over unscathed. But we may return to this objection again. 'The second objection was that the Bible might be brought into contempt by too great familiarity with it. He beautifully obviated this objection by a consideration of the strength of first impressions and earliest remembrances. Connect these remembrances, he said, with the Bible, and you do any thing rather than lead the man to despise it.' And yet, if our recollection serves us, there was something so unhappy in the manner in which we were taught to read this sacred volume, so much of it that we could not understand or appreciate, that the reading of it was clothed with any thing but charms. We know that this was also the feeling of many of our mates, and we cannot be too thankful to that Spirit which inclined us afterwards to look again into that fountain of life, from which we had turned with loathing in our youth. 'Give us the Bible, said Mr B. give us the Bible without note or comment, and we will with this, and this alone defy death and hell, and conquer the world for the third time.'

The reverend Dr Milner then read a letter from Professor Greenleaf of Harvard University to the same point. After regretting his necessary absence from the meeting, the learned Professor says, 'I particularly wished to have urged on the society the importance of a new effort to introduce the Bible into all the schools throughout the land. Having myself been early acquainted with such a school, where the Bible was the principal reading book, I have seen something of its influence on boys up to their riper years; and the observations of subsequent life have deepened the conviction in my mind, that, if our institutions are to be perpetuated, it will be only through a wide and general diffusion of the principles inculcated in the word of God. And if it is important to man to learn the moral nature of his race, and to learn it early, let him be taught it in his youth, among the rudiments of his education, from the fountain of all truth—the Bible. It is no new experiment that I would urge, for it has been already tried with the most beneficial results. The fathers of our revolution were trained in common schools with the Bible for their principal, and, generally, their sole reading book. We confess our degeneracy from the high standard of those pure patriots, but, wherein has our education differed from theirs, except that we have discarded the Bible from our common schools. The resolution of the Rev. Mr Breckenridge was unanimously adopted.

Mr Editor, these interesting extracts have made this communication so long that I have not room here to make all the remarks suggested by their perusal. I can not forbear, however, to remark, that, while there seems to be so general an opinion among all the religious sects united in the distribution of the Scriptures, that these Scriptures should be made one of the school-books of our children, it is a lamentable fact that the Bible is almost entirely banished from the schools of New England, and probably of the United States. I believe, Sir, that this has arisen from the two causes hinted at in the remarks of Mr Breckenridge, the unfitness of some parts for the instruction of the young, and the contempt into which the book had fallen in consequence of careless and irreverent reading. Several attempts have been made in parts of New England to revive the use of the Bible as a school book, but they have failed in a great measure, and this failure and my own experience have forced upon me the conclusion that the introduction, of a selection of such portions of Scripture as are not only negatively unobjectionable, but positively calculated to interest the young and inspire them with correct notions of their own nature, the nature of God, and their duty to Him and to each other, would be more salutary and acceptable than the introduction of the whole volume, should such a thing be practicable. Of course the selection should be without note or comment, and such as all sects can agree to use. I am aware of the difficulty of procuring such a selection, and should have considered it as likely to be always among the things to be desired, had not my attention lately been called to the Bible Reader; a selection just published in Boston for the avowed purpose of being introduced into our common schools. It seems in the opinion of those best qualified to judge to be executed in the best spirit, and the purest taste, and to be eminently calculated to interest the young in the history and precepts of the Bible, and to prepare them for the study of the whole volume when their minds are more mature. I can not but hope, Sir, that this humble notice of the Bible Reader* will meet the eye of Mr Breckenridge, Professor Greenleaf and other gentlemen whose heart's prayer with ours seems to be the scattering of the Scriptures in the path of the rising generation, and that they may be induced to examine the selection I have mentioned, and say whether it is not the very thing we want.

SENEX.

* The work alluded to is the Bible Reader by Wm. B. Fowle, teacher of a school in Boston, and not the Biblical Reader which is designed, I believe, for another purpose.

THE LIE.

A man who is now a minister of the Gospel gave me the following account. I tell it to you in order to show you what true repentance is. 'I had one of the kindest and best of fathers; and when I was a little white-headed boy, about six years old, he used to carry me to school before him on his horse, to help me in my little plans, and always seemed trying to make me happy; and he never seemed so happy himself as when making me happy. When I was six years old he came home one day very sick. My mother, too, was sick; and thus nobody but my two sisters could take care of my father. In a few days he was worse, very sick, and all the physicians in the region were called to see him. The next Sabbath morning, early, he was evidently much worse. As I went into the room, he stretched out his hand to me, and said, 'My little boy, I am very sick. I wish you to take that paper on the stand, and run down to Mr C.'s and get me the medicine written on that paper.' I took the paper, and went to the apothecary's shop as I had often done before. It was about half a mile off; but when I got there, I found it shut; and as Mr C. lived a quarter of a mile off, I concluded not to go to find him. I then set out for home. On my way back, I contrived what to say. I knew how wicked it was to tell a lie, but one sin always leads to another. On going in to my father I saw that he was in great pain; and though pale and weak, I could see great drops of sweat standing on his forehead, forced out by the pain. O, then I was sorry I had not gone and found the apothecary. At length he said to me, 'My son has got the medicine I hope, for I am in great pain.' I hung my head, and muttered, for my conscience smote me. 'No, sir, Mr Carter says he has got none!' 'Is this possible?' He then cast a keen eye upon me, and seeing my head hang, and probably suspecting my falsehood, said in the mildest,

kindest tone, 'My little boy will see his father suffer great pain for the want of that medicine!' I went out of the room, and alone, and cried. I was soon called back. My brothers had come, and were standing—all the children were standing round his bed—and he was committing my poor mother to their care, and giving them his best advice. I was the youngest; and when he laid his hand upon my head, and told me that in a few hours I should have no father; that he would in a day or two be buried up, that I must now make God my father, love him, obey him, and always do right and *speak the truth*, because the eye of God is always upon me, it seemed as if I should sink; and when he laid his hand on my head again, and prayed for the blessing of God the redeemer to rest upon me, 'soon to be a fatherlesss orphan'—I dared not look at him, I felt so guilty. Sobbing, I rushed from his bedside, and thought I wished I could die. They soon told me he could not speak. Oh, how much would I have given to go in and tell him I had told a lie, and ask him once more to lay his hand on my head and forgive me. I crept in once more, and heard the minister pray for 'the dying man.' O, how my heart ached! I snatched my hat, and ran to the apothecary's house, and got the medicine. I ran home with all my might, and ran in, and ran up to my father's bed-side to confess my sin, crying out, O, here father,—but I was hushed; and then I saw he was pale, and that all in the room were weeping. *My dear father was dead!* And the last thing I ever spoke to him was *to tell a lie*! I sobbed as if my heart would break; for his kindness, his tender looks, and my own sin, all rushed upon my mind. And as I gazed upon his cold pale face, and saw his eyes shut, and his lips closed, could I help thinking of his last words, 'My little boy will see his father suffer great pain for the want of that medicine!' I could not know but he died for the want of it.

'In a day or two he was put into the ground and buried up. There were several ministers at the funeral, and each spoke kindly to me but could not comfort me. Alas! they knew not what a load of sorrow lay on my heart. They could not comfort me. My father was buried, and the children all scattered abroad; for my mother was too feeble to take care of them.

'It was twelve years after this, while in college, that I went alone to the grave of my father. It took me a good while to find it, but there it was, with its humble tomb-stone; and as I stood over it, I seemed to be at his bed-side, to see his pale face, and hear his voice. O, the thought of that sin and wickedness, cut me to the heart. It seemed that worlds would not be too much to give, could I then only have called loud enough to have him hear me ask his forgiveness. But it was too late. He had been in the grave twelve years; and I must live and die, weeping over that ungrateful falsehood. May God forgive me.'—*Todd's Lectures to Children.*

For the Register and Observer.

WHO IS THE GOOD CHILD?

It is a great mistake for children to think that they cannot be Religious. In a book called 'The Beatitudes,' which every one ought to read, it says, 'A little girl who is affectionate and obedient to her parents, kind and gentle to her brothers and sisters, and amiable and benevolent towards every body, is doing the will of her Father in Heaven. If in the exercise of these virtues, she is ready to sacrifice a favorite inclination, to subdue a bad passion, to repress an unkind emotion for conscience sake, she is certainly fitting herself to be numbered among the blessed.'

A little boy, who gets up early in the morning, says his prayers, is always at his meals, as soon as they are on the table, tries to be affable and obliging towards every body, never says a bad word, loves his mother so dearly that he never offends her in word or deed, and does all things for conscience sake, is not far from the kingdom of God.

Such children are religious, and experience joy and peace that no one can conceive of, until he becomes like them. Have you, my dear reader, no interest in this matter? Will you not try to be good and holy, like to Jesus Christ our Lord?

IMMORTALTIY AND THE GRAVE.

We had a little boy that was advancing towards his fourth year. He was our only son; he had nothing of the boisterous happiness of childhood about him; but seemed to live in a tranquil enjoyment of the delights that nature had scattered at his feet;—and he grew in the breeze and the sunshine, a creature of pure and gentle elements. He had few affections, but they were unusually strong. Two beings he loved with an intense passion; his mother and a kind and single hearted man, who delighted to have my little boy by his side when he weeded his garden, who culled for him the brightest rosebuds, and who would hold him for hours in his arms, to look upon the swallows as they dipped their rapid wings into the clear and silent stream that flowed by my cottage. If ever human beings were entirely happy, it was this honest man and my poor child, as they wandered about from the rising to the setting of the sun, exchanging those most innocent thoughts, which the rough touch of worldly feeling will in a moment destroy—but which rest upon the untainted soul, like bloom upon the ripening fruit. The boy gradually sickened; there was languor in his eyes which told of growing disease; there was a torpor in his movements which spoke of feebleness and pain. The spring came, but he did not float on its gales like the butterfly. While the crocus leaped out of the earth to proclaim the approaching hours of renovation, the work of decay was begun in the sapling whose blossoms and fruit shone so richly in my day dreams. I saw him once more enjoy the sunshine—but it was in his nurse's arms.

The crisis quickly approached. I sat by his bedside two days and nights, regardless of anything else but my sick boy. The wrestling with death of a firm mind and a mature body must be fearful; but who can gaze without shuddering upon the agonies of infancy? Who can see the burning fever pass over the trembling lips of childhood, like the hurricane sweeping the lily, without shrinking from the sight of this contest between weakness and power? I looked out for a moment from the chamber of suffering, upon the bright and tranquil world—when I turned again to my boy, the hand of love was closing his eyes.

I now knew for the first time what it is to have death at our hearths. The excitement between hope and fear passes away;—and the contest between feeling and reason, begins with its alternation of passion and listlessness. It is some time before the image of death gets possession of the mind. We sleep, perchance, amidst a feverish dream of gloomy and indistinct remembrances—the object of our grief, it may be, has seemed to us present, in health and animation—we wake in a struggle between the shadowy and the real world—and we require an effort of the intellect, to believe that the earthly part of the being we have loved is no more than a clod of the valley.

I followed my boy to the grave. I looked down into the deep, deep resting place they had prepared for my child. At that moment a gleam of sunshine suddenly burst upon the scene. I thought of the dim morning of death, and the 'day spring' of immortality; and I turned for comfort unto Him who said, 'Suffer little children to come unto me and forbid them not.'—*Providence Journal.*

For the Register and Observer.

THE DUTIES OF MAN.

There is not a subject, comprehending so much and embracing so wide a range as this; indeed I may say it comprehends all, and the performance of which, is required of us all. But I will not attempt to prove, that we ought to perform our duties, for, all will admit this as a plain and fair assumption; but to point out some of the most important, at least as they seem to me. The duties which we owe to God, all will allow, are the most binding; for to whom should we be under greater obligations than to the Giver of all gifts, the Preserver and Benefactor of all created things? to Him who breathed into us the breath of life should we not make returns? ought we not to breathe forth our grateful thanks from a more grateful heart, in frequent prayers to our maker? will not that fire of thanksgiving be kept burning with the continued gifts of his benevolence? where is the man who will say that our whole lives should not be devoted to Him? he cannot be found; no, there is not a man so hardened in sin, of so little love as to say this, if he reflects: there is not a man who will not acknowledge some weight of obligation to rest upon him. Even the ignorant savage who is little above the brutes, is sensible that he enjoys blessings from some great source, from some benevolent being, (the great spirit) and his heart glows in gratitude to Him who gives him the wigwam for his habitation, the buffalo and deer for his food and clothing. To him revelation has not shown his God, so clear, so manifest; his untutored mind may have not yet seen but the smallest of His works, yet a feeling of gratitude rests in his bosom, and the dismal forest reechoes to his simple, yet heartfelt praise. And it is just that he should; we should be thankful even for our existence, and middling prosperity, not to say more, but if unenlightened minds adore, what shall enlightened minds do? alas! hide your face with shame, as you reflect on your want of love, and your forgetfulness. Think, ye, who read this, you have your duties revealed to you, you can resort any time to the Bible for instruction, there they stand written by inspiration, and as clear as the sun at noon day. That good Book points to heaven, it points to God, it points to God's right hand. Here, then rest our obligations; our duties lay before us; we thank Him for our existence, for His care over us, for giving us kind parents and friends, forsupplying us from day to day, and above all for the gift of his Son Jesus Christ through whom we find access to heaven. Therefore obey his commandments, which are to love your neighbor as yourself, love your enemies, bless them that hate and persecute you, love God with all thy soul and strength. But you must rely on His strength to be able to accomplish them, it is in vain to live without prayer, nay, it is impossible to be such as a man should be, without pouring out his soul, in daily fevent prayer to God. I think we are to limit the expression, 'pray without ceasing,' it does not mean pray continually, for this would be impossible, but thank God for all his mercies, and live soberly and as it becometh man. Now with these considerations who can mistake the path of duty so plainly pointed out by nature and revelation? Not a stalk of grass, not a shrub but says there is a benevolent being above; the flashing lightning, and rolling thunder proclaim the power of Him who governs them, the billowy ocean roars at His bidding, and says to the terrified mariner, fall upon your knees and open your heart in prayer to God who holds the waters in the hollow of his hand, and careth for all. If in God we live and move, and have a being, then God we are bound to obey; if we acknowledge we receive any blessings from Him, then we are in duty bound to thank Him for them; if we do thank Him, let it be done by our prayers, and with the right heart. But let us see what effect is produced on our course of life here by thus being acquainted with our duty, and doing it; does it make us better acquainted with His designs? does it make us happy or unhappy? I think we are the two former. If this is the case in reality, then we are doubly profited; and I think we are, for who can understand to any great extent the ways of Providence but the Christian, (and he sees but a part) who but he can conceive to any degree of the mysteries in his works? But the way is clear to the Christian as to those things which are necessary for his happiness here and in the life to come. But happiness is gained here, and in the world to come, by living a good life, and again we are doubly paid. I have often wondered, since men very frequently acknowledge that there is a God and a just God who takes cognisance of actions done here, that they are so heedless in regard to these matters; why should we neglect to secure a high place in heaven, we might say at the expense of a few moments of pleasure here? But this is the error; mankind think they are to lose some part of their enjoyments, if they embrace Christianity, they are to betake themselves from the world and to be separated from the rest of men; but this is not the case, far from it; it is not the nature of religion to make us melancholy and low in spirits, but cheerful and happy; making ourselves satisfied with things, and making things satisfy us. These are its glorious and peace-giving results. Then who would live a day without it, even if it made him miserable would he not readily forfeit these few hours of life to secure immortal rest beyond the grave? what are threescore years and ten compared with eternity? any reasonable man will not ask me to compare, all know it is beyond comparison. But there is a double recompense when we consider that holy happiness which is enjoyed by the Christian alone. Behold that man who seems to be sure that a Being greater and better than himself is sustaining him; see with what composure he meets adversity and misfortune, or if prosperity smiles upon him, not as some thoughtless men does he forget the fountain whence all blessings flow. Thus he is happy in acknowledging his dependence on his Maker, thus happy that he knows when earthly things fail, there is a great support on which he may lean; and the nearer he approaches to the grave he perceives he is nearer the Throne of the Most High, and when old age at last come, he leaves with triumph earth and all its trials in the hope of rest and peace above with the Saints and Patriarchs of old to sing the praises of God and his Son, his Redeemer. M. F.

THE BOSOM SIN.

Lord, with what care hast thou begirt us round!
Parents first season us; then schoolmasters
Deliver us to laws; they send us bound
To rules of reason, holy messengers.
Pulpits and Sundays, sorrow dogging sin,
Afflictions sorted, anguish of all sizes,
Fine nets and stratagems to catch us in,
Bibles laid open, millions of surprizes;
Blessings beforehand, ties of gratefulness,
The sound of glory ringing in our ears:
Without, our shame; within, our consciences;
Angels and grace, eternal hopes and fears!
Yet all these fences, and their whole array,
One cunning bosom sin blows quite away.—*Herbert.*

For the Register and Observer.

MATT. XXVIII, 17.

Why should this verse be translated as it is in the received version and in Wakefield? How does the article have the signification 'some?' Is it because it is followed by 'de?' Why not read the 15th verse 'so *some* took the money?' Why should the same phrase in one case be rendered 'so they' and the other 'but some?' And why does Griesbach conjecture that the reading may be 'neither doubted they.' As the passage now reads it is very full of truth and simplicity. 'But the eleven disciples went into Galilee to the mountain where Jesus had agreed with them, and seeing him they worshipped him. But they were in doubt; and Jesus approaching spoke to them, &c.'

The natural course for the disciples at first seeing Jesus after the resurrection, while they were yet distant, would have been for them to worship him. Then would doubts have arisen whether it were Jesus or no, for though he was on the appointed mountain it might be a stranger. But Jesus coming nearer would have dispelled their doubts. Now change it to 'neither doubted they,' and you will have an uncalled for assertion of what would be very improbable. Or read it that *some* doubted, (which however is an awkward, unaccountable translation,) and then you make it in some degree improbable. For how could any of the disciples be free from doubt, be certain that this man approaching them on a mountain in Galilee, was he whom they had so recently seen killed and buried at Jerusalem? T. H.

CHRISTIAN REGISTER.

BOSTON, JUNE 6, 1840.

INFORMATION.

We are aware the question stated in the following communication has been asked, and we think sometimes not a little unreasonably. We have no faculty by which, while residing here, we can gain information of the condition and prospects of distant parishes and even if we could, we should hesitate about publishing them. It would hardly satisfy our notions of propriety. It would seem too much like officious meddling with personal and domestic matters. We however agree with the writer that such information would be pleasant and in some degree useful, though we would never knowingly pamper a taste for religious gossip. It would be necessary however to use great caution in giving publicity to the progress and affairs of particular churches and parishes. A spirit of ostentation and low ambition would be liable to gain possession of minister and people—than which a more effectual blight could not fall on either—soon we should hear nothing but a constant blowing of trumpets—and the Spirit, grieved and shocked, would return to heaven. It becomes Unitarians to maintain the calm and elevated position they have assumed. It will not do for them to descend to the arts and management by which other denominations contrive to keep up a sort of constant excitement. To do so we should be false to our feelings and religious views, and should lose infinitely more than we should gain. We thank the writer for the information he has sent, and hope his example will not be without effect. We rejoice to hear that the Parish and Church in Nashua are in so good and promising a state and that the faithful labors of their pastor are so richly blessed.

In regard to the reports mentioned, we know from direct and personal information that they are entirely groundless. The story lately published in the Recorder, relating to the parish in Haverhill, is wholly without just foundation. How the editor can reconcile the doing of such things with the requirements of decency and ordinary justice, we are not able to determine. It is true that an Orthodox divine of much eminence among his brethren has become Unitarian and is zealously engaged in disseminating those simple, sustaining and sublime views of truth, which an open and honest mind and the Grace of God have enabled him to gain. We trust that he will be eminently useful and successful, and that accessions equally valuable will frequently be made to our ranks.

For the Register and Observer.

Mr Editor,—Many of the subscribers of the Register have asked me, why this paper does not contain more information regarding the state of our parishes, the doings of our several associations &c. Why is it so? Is it the fault of the conductor of the journal or of our brethren in the parishes?

Much interest has been occasioned by the report of Brothers Peabody and Gage having changed their faith, and of a distinguished Orthodox divine lately having become Unitarian. Much has been said of the revival of religion which has lately pervaded so many communities. Now we know that much falsehood has been spread abroad; and having heard Mr Peabody preach in our own pulpit last Sunday, we know him to be still sound in the faith. Yet we look to the Register, as the organ to our denomination for information upon all such points.

So far as any effect has been exerted upon our society by the recent revival, the effect has been good. Our audience has been very large. The Sunday School has increased, especially in larger scholars. Six were added to the Church at the last communion, making twenty additions in the two years of Mr Osgood's ministry. The late Communion was very interesting from the impressive rite of baptism, which was administered to four of the new members. The interest was increased by the presence of one, who never expected to attend Church again, and who has been sinking in consumption these nine years. No face showed more deep solemnity and cheerful joy, than hers.

We have had several religious meetings of late weekly, which have been well attended.

Our pastor is now giving a third course of evening lectures, upon the most important and interesting events of the history of the Church. The next subject is Martin Luther, the Great Reformer. People of all denominations are in the habit of attending these lectures.

We are getting along very well, and hope for much better things. Other societies in town are awake, and we hope we are not asleep. Will some others tell us of their societies?

Nashua, N. H.

A Discourse delivered in the church in Brattle Square, on Sunday, May 3d, 1840. Occasioned by the death of Rev. John T. Kirkland, D. D., LL. D. Late President of Harvard University. By Francis Parkman, D. D., Pastor of the New North Church. Boston: 1840.

It gives us satisfaction to present our readers with some extracts from this discourse. Justly to praise the dead is the most difficult duty of the living. It is easy to invest a departed friend with every virtue under heaven—but duly to appreciate and discriminate his intellectual and moral qualities, to paint them to others as living, impressive realities, to win for him love and veneration at the same time that his faults and failings are acknowledged, is a task far from being easy of performance. We do not speak too strongly, when we say, that very many productions of this sort are as false as they are worthless—as little true as useful, not unfrequently positively pernicious by showing how poor attainments can gain the honor that should be bestowed only on the highest excellence. This discourse, however, will be read with equal pleasure and benefit. It is not filled with unmeaning phrases of extravagant eulogy. It is simple, earnest, sincere, pervaded by deep feeling and veneration. Dr Parkman was evidently too deeply impressed with the high qualities and pure character of his friend to make any effort, except to express the profound emotions inspired by their simplicity and grandeur. His impressions and convictions are strong and vivid and his words are informed with meaning and reality. It is pleasing and profitable to witness the gratitude and homage that are irrepressibly rendered to the virtuous and gifted dead. A good and great man may be abused and persecuted while living. Prejudice, envy, interest, bigotry and ambition, may be arrayed in enmity against him. But let him be removed forever from all contact with the hopes, fears and passions of men, how universally and joyfully are his superior merits and attributes acknowledged and honored. The soul vindicates its suppressed but divine right to venerate exalted worth. There is no debt we so deeply feel as that due to those whom God has endued with a double portion of himself. The conscious obligation is deeply implanted in our nature and imperiously claims to be discharged, and will be or fill the mind with a peculiar wretchedness. He that refuses to pay homage to worth, soon becomes worthless and has his portion with those who have done the greatest wrong to themselves. To fail of loving God, the perfect excellence, is the greatest evil of which we are susceptible.

It was the singular felicity of Dr Kirkland to be equally loved and respected by all. And seldom, in any county, does the death of a man call forth so much tenderness, almost filial affection, combined with so profound respect and veneration. His hold is strong and abiding on all who received his instruction or enjoyed his acquaintance. His monument is in the hearts of those, who gratefully acknowledge that much of the happiness they have known and the good they possess, are justly ascribed to his care, influence and example.

We give the following extracts from the Discourse.

'The late John Thornton Kirkland was born in the State of New York, within that part now included in Herkimer County, on the seventeenth of August, 1770. He was the son, and a twin-son of Rev. Samuel Kirkland, who, partly through the influence of the celebrated Whitefield, with whom in the course of his frequent visits to America Mr Kirkland formed an intimate friendship, united doubtless with the promptings of his own ardent mind, devoted himself to the arduous and, as it sometimes proved, the hazardous work of a Missionary to the Indians; during his residence among whom some of his children were born; and the impressions which were made by the scenes of their early childhood never were effaced. The mother of Dr Kirkland was a lady of distinguished gifts, which she consecrated in a meek wisdom to the education of her numerous family; and the fruits of her maternal faithfulness, though she lived not to witness them, were seen in the character of this, her elder son.

During the revolutionary war, which rendered hazardous a residence among the Indians of Oneida, his father removed with his family for their greater safety to the western part of Massachusetts: and in the pleasant village of Stockbridge, which at different periods has been honored as the residence of many eminent individuals, young Kirkland spent some of his youthful days. He was there bereaved of the care of his excellent mother, of whom he retained the tenderest remembrance, and for the benefits he derived from her character and cares he was accustomed to express his deep obligations. From Stockbridge he was sent to Andover as a pupil of the Academy in that place; and in 1785, with the patronage of the excellent Judge Phillips, afterwards Lieutenant Governor of the Commonwealth, for whose character he ever cherished a high respect, he became a member of Harvard University.

For the winter vacation of 1787, while yet in the midst of his collegiate course, he was engaged to enter upon the instruction of a school. But the rebellion of Shays occurring at that time, and the Commonwealth requiring the services of some of its most active citizens for its suppression, young Kirkland releasing himself from his school, enlisted as a soldier. He continued in service with the troops under the command of General Lincoln, till the object for which they were called, was honorably accomplished; exhibiting thus early the fervors of a patriotism, which always glowed in his breast, which with him was not a name or a pretence, as with some who boast largely, but a sentiment and a principle, prompting his most generous feelings and his noblest thoughts.

After the completion of his academic course, in 1789, during which he gave indications of the eminence he was destined to attain, he became the Tutor of Metaphysics in the University, pursuing at the same time the studies of his chosen profession, till upon the vacancy occasioned by the resignation of the Rev. Oliver Everett, he was unanimously invited as his successor to the pastoral charge of the New South Church in this City, being ordained to that office on the 5th of February, 1794.

The religious character of Dr Kirkland, to which in this connexion we must advert, was exhibited—if indeed the term may be employed of one who did nothing for exhibition,—in a manner altogether accordant with the character of his mind and the benevolence of his heart. It was eminently 'with the heart that he believed unto righteousness.' He found in Christianity not a creed only, but a law of life and an immortal hope. His faith allied him at once to God and to his fellow-creatures; to God as his Father, witness, and Judge; to the Son of God as his Savior, and to all mankind as his brethren. He believed, and therefore he preached, that the end, for which the grace of God had appeared, was to teach men to live soberly, righteously, and godly in the present world; that condition depended on conduct; and he found both encouragement and restraint in 'the looking for of the appearing of Christ Jesus.' Few so well understood, and none could more skilfully expose the pretensions of the religionist or the subtleties of metaphysical theology. His taste and studies had made him familiar with the controversial writers of his day. But he could see in the peculiarities of the Genevan or of any other school, little intelligible, true, or useful, but what it has in common with the simple and universally received principles of Christianity. His religious, and above all his devotional feelings he would not unnecessarily exhibit; his just taste and humility alike forbidding it. But they—and there were not wanting such—who could infer from his reserve or from the habitual cheerfulness and contagious gladness of his spirit, a deficiency in the religious affections, only betrayed how little they understood his character, or could appreciate the depth and reality of his piety. He remembered the injunction of the Master, 'When thou prayest, enter into thy closet and shut thy door about thee.' And he was not slow to discern, though always merciful in exposing, the affectation or pretensions of such, as preferred in their prayers or their alms to be seen of men. * * *

If there be a stranger in this assembly, who needs the testimony—and God forbid that in this house consecrated to his worship we should presume to extol with false honors mortal man—to such would I say even as did king David of his counsellor; 'Know ye not, that a prince and a great man hath fallen this day?' That one, whom God had endued with an unusual measure of his spirit, whose generous heart, binding him to his friends, to his country and to his race, enlarged his understanding and prompted noble purposes; whose influence was only less weighty than it was kind, whose lips spoke sweetly, as he declared of others, for God and goodness, whose character and whose gifts were to science and religion, to the church and to the world an ornament and a defence—has been taken from among us. And we will invite him to join with us in our prayers, that it would please the God who gave him and has taken away, to sanctify his departure to the churches, which he instructed by his lips and blest with his prayers; to the University, in which he 'sat as chief;' to the pupils whom he guided with the skilfulness of his wisdom and persuaded to virtue by his life; to the Ministry, whose profession he adorned; to the Commonwealth, to whose prosperity in the day of his strength he contributed, rejoicing always in the gladness of the people; to the whole country of which he was the enlightened citizen; to the lovers of truth and virtue, of learning, freedom, and undefiled Christianity throughout the world.

The soul of our venerated friend, disembodied and set free, has ascended to its native Heaven: and there, with them that have been wise and turned many to righteousness, shall shine as the stars of God. There, it is united with kindred spirits whom he loved; with the spirits of Belknap and of Clarke, of Ames and Parsons, of Eliot and of Buckminster, of Cabot and of Thacher; with whom he labored on earth, whose virtues he embalmed in his memory, and honored by his praise. He is united to Him, the Master and the Head, the Shepherd who cannot die, whose steps he followed, and by whose light he walked in darkness. He has ascended to God, his witness and judge, who entrusted to him his gifts, who appointed him his trials, and will confer an unfading crown.

Spirit of our departed friend! we rejoice, that thou hast ascended to thy Father's house. It is well with thee, for thou hast entered upon thy rest. We were gladdened by thy light on earth. Be unto us still a light from Heaven. We will treasure up the counsels of thy wisdom, and cherish with grateful hearts the memory of thy love. And in the mercy of Him, who has led thee as the good Shepherd through the dark valley; through the grace of Christ Jesus, by whose faith thou didst walk in darkness, may we be found worthy at the last of a re-union with thee in a world of unfading glory.'

THE WESTERN MESSENGER.

After a suspension of several months and the experience of some anxiety, it was with much pleasure that we received another number of this useful and able periodical. We rejoice to hear of the bright prospects under which it resumes its labors for the dissemination of piety and truth. May they be more than fulfilled and the zeal and enterprise of its editors nobly repaid. Judging from this number it has lost none of its simplicity, originality and energy. It speaks in a clear, decisive, penetrating voice. It cannot fail in efficacy in promoting the cause of liberality, truth and righteousness. Its position is high and interesting. Through that vast region it is fearlessly to advocate the rights of the soul, the salvation of moral culture and worth, and the sole authority of Jesus over the conscience and heart—it is to proclaim good will, peace, charity, brotherhood, glory to God. May it have grace never to become weary in well doing, knowing that in due season it will reap if it faints not.

The following original Hymn, written by the Pastor elect, was sung at the late ordination of Rev. Claudius Bradford at Hubbardston. The allusion in the second stanza is to the mountain which rises in the neighboring town of Princeton.

Oh Thou, by whose command comes forth
The Spring in green the earth to dress!
Is not the soul of greater worth,
Clad in the robes of righteousness?
And shall the rains of April bless
Nature with verdure as they fall;
And man not own, in his distress,
Thy showers of grace shed down on all?

Almighty Former of the flowers
That spangle earth with hues so fine!
By whom Wachusett's mountain towers,
And these surrounding valleys shine;
Comfort our hearts with peace divine;
Come in the likeness of the dove;
Level each mountain of our sin,
And fill each vale of fear with love.

And now, oh God, do thou ordain,
Do thou ordain thy servant here,
With light, thy precepts to explain,
With love, the trembling soul to cheer,
With faith to lift it to thy sphere,
And with a coal of fire from heaven,
To spread the Gospel far and near,
Of man reclaimed and sins forgiven.

THE LIFE OF COLUMBUS. THE LIVES OF CORTEZ AND PIZZARO.

We mention these together as we understand they were written by the same accomplished authoress, and are the commencement of a series of similar productions. In reading them we should remember they are not designed to gratify or enlighten those who are familiar with the writings of Irving—but for the quite young. To them they will prove profitable and interesting. The writer tells a plain, unvarnished tale. She deals very slightly in ornament and draws sparingly from resources of the imagination. She throws in, however, many just and striking reflections which cannot fail to make a salutary and deep impression on the minds and feelings of those for whom they are intended.

It would be hardly possible to write the lives of men, themselves so peculiar and remarkable, and whose fortunes were more peculiar and remarkable, in a manner that would not take strong hold on the attention. But we are confident the authoress is capable of composing the lives of a very different class of individuals, in a manner that shall refine and elevate the sentiments, strengthen the virtuous dispositions, and improve the hearts of the young. We hope she will go on in her worthy enterprise and find the encouragement she deserves. Let her carry to the bosoms of our children and youth the beautiful, living and breathing examples of the humble, pure, devoted and benevolent. We much wish for a little reality. We have had stories and fictions quite enough. This teaching and conveying truth and piety through fiction is a delicate business. There are few that ought to enter upon such efforts—that can succeed in any tolerable degree. Among the multitudes of such productions there are not many that deserve to be in the hands of the young. They are distorted, extravagant, silly and sickly. They were caricatures of natural feelings and sentiments. We would gladly see them burned. One natural, pure and elevated emotion springing from the living fountains of nature, is of more worth than all the poor sensibility they excite and nourish. It requires a master to make fiction do the wholesome work of truth. Most of us must be content to receive and not attempt to create. It is only the very elect that can be fellow-workers with God on this field. We commend these books to the friends of the young—the undertaking should be encouraged.

MR YOUNG'S DISCOURSE ON THE LIFE AND CHARACTER OF PRESIDENT KIRKLAND.

This discourse was heard by some of the oldest and most intimate friends of Dr Kirkland, and at their request is published. This circumstance is sufficient evidence of its truth and worth. It will be read with satisfaction by all who wish to gain accurate knowledge of the endowments and character of a man so loved and distinguished. It gives a very full account of his life and labors, and is marked by great thoroughness and research. Mr Young, as the successor of Dr Kirkland, felt much interest in the subject, and considered it his duty to do it all possible justice. That he has not spared careful labor all will acknowledge who read the discourse, and also we think that these efforts have been in a high degree successful and satisfactory. We commend it to those who take pleasure in tracing the progress of a good and great man, and desire to become acquainted with the gifts and acquirements which made him so respected and venerated, and gave him an influence so commanding and beneficent.

An ample appendix is prefixed to the discourse containing a large amount or particular and interesting information. The following are some of the subjects. Dr Kirkland's Descent from Miles Standish—His Family—Rev. Samuel Kirkland—The Inauguration—Private Benefactions to the University During his Presidency—Addresses to Governors Strong and Brooks—Address to President Munroe—Address to General Lafayette—Farewell to the Students.

In our next paper we shall give larger extracts—we have now only room for the passage that relates to his preaching.

Mr Kirkland was now placed in an eminent position, and had a wide and noble sphere for the exercise of his powers; for whatever may be said in praise of other stations, there is, for a man of superior talents, no higher place, no wider or nobler sphere of influence than the Pulpit, in an enlightened and religious community like this. He soon drew around him an intelligent and discriminating congregation, in which were some of the leading men of the times, who hung with profound attention on his lips, and whom he fed with 'wisdom and knowledge and understanding.' His preaching was characterized by an affluence and profundity of thought, and was highly prized by those who possessed corresponding qualities. Yet at the same time that he met the wants of the thoughtful and enlightened, he was equally acceptable to the less informed. He expressed his views so clearly that every one could comprehend them. A truly great man never has to condescend to any portion of his audience. If he really has thought in him, if his views are well formed and distinct, he need be under no apprehension that the people will not understand him. Their native sense will grasp whatever he has to offer that is worth grasping.

So early and rapid was the growth of Mr Kirkland's professional reputation, that in the year 1802, in the thirty-second year of his age, and when he had been but eight years in the ministry, he received the honorary degree of Doctor of Divinity from the College at Princeton, in New Jersey.

At no time, indeed, did he enjoy the equivocal and undesirable reputation of being a popular preacher, as it is called,—the talk of the town, run after to-day, and deserted to-morrow for a new comer, a later favorite, whose preaching sounds to the people 'as a very lovely song of one that hath a pleasant voice.' As a sermonizer and pulpit orator he certainly was not to be compared with the illustrious Buckminster, who entered on the ministry eleven years after him, and I know not the man that has appeared in the American or the English pulpit in modern times who could be advantageously compared with him. As he himself once said, Mr Buckminster introduced a new era in preaching. But in his day, and for a long period, Dr Kirkland stood without a competitor in his profession. Probably no minister ever wielded in this community such a powerful and salutary, but at the same time unobtrusive and noiseless influence. For sixteen years, from 1794 to 1810,—a transitive and pregnant period in our history—he exercised a moral control which can hardly be conceived of by those who did not live at that period, and who are not acquainted with the feverish and agitated state of the public mind that then existed, growing out of the peculiar state of the times. Society was then heaving all around, and seemed as though it were about to heave its institutions from their basis. The country had not yet recovered from the shock which the Revolutionary War had inflicted on its morals; and the infidel philosophy and the loose principles which accompanied the outbreak of the French Revolution, were just beginning to be introduced here, and were turning the heads, infecting the minds, and corrupting the hearts of the people. It was not a time for declamation and fine writing, but for the sober views and sound principles and calm statements which Dr Kirkland's wisdom and good sense, and knowledge of mankind, were so well able to furnish. The minds of men needed to be instructed and tranquilized, and to be confirmed in the great fundamental principles of religion and morals. Dr Kirkland addressed himself to this work with singular discretion and judgment, and by his words of truth and soberness, in the pulpit and out of it, rendered a service to this community which can now be hardly understood or estimated, but which ought never to be forgotten. There may have been at different times in this city other preachers more eloquent, more imaginative, more popular, but never any more sound, more instructive, more useful than he.

Dr Kirkland produced the effect of which I have spo-

ken, not only directly from the pulpit, but indirectly through that large body of intelligent laymen which he had gathered around him, or with whom he habitually associated He lived on the most intimate terms with all the leading men of his time in this part of the country—with Ames, and Cabot, and Parsons, and Gore, and Lowell, and Prescott, and Quincy. His society was courted by them; for he threw a charm over every circle by his urbanity and benevolence. They saw his thorough knowledge of mankind, they had unbounded confidence in his integrity, they appreciated his sound judgment and good sense. They regarded him as a wise priest, the wisest of his tribe, and as a true patriot, who desired to promote the moral and real good of the people. They saw that 'light, and understanding, and wisdom, and knowledge, and an excellent spirit, were in him.' They were therefore willing and ready to exercise their powers and exert their influence in co-operation with him, and in furtherance of the views and principles which he approved and inculcated.

Dr Kirkland was a mighty moralist, and as an ethical preacher had no equal. He possessed a thorough, intimate, marvellous knowledge of man.

'He was a keen observer, and he looked
Quite through the ways of men.'

He sounded the lowest depths of the soul, and searched its most obscure recesses. He detected men's hidden motives and secret principles of action, and dragged them forth to light. He laid bare the human heart, and dissected its minutest fibres. He revealed the sinner to himself, brought up afresh and disclosed to him what he had forgotten or concealed, and startled and terrified him by the view of his own soul. He tracked him through all his mazes, and stripped him of all his subterfuges and disguises. He left him no apology for doing wrong, no excuse for being a bad man. Such was his wonderful and accurate knowledge of human nature, and his clear insight into the springs of human action, that sometimes, when I have heard him preach, it seemed to me that he had actually got his hand into my bosom, and that I could feel him moving it about and inserting his fingers into all the interstices and crevices of my heart.

Dr Kirkland uttered great moral maxims and profound religious truths without any parade or preparation, without forewarning his hearers that he was now going to bring forward some great thought or some new view, and without reminding them afterwards that he had done so. He was apparently unconscious and careless of those profound sayings of his which contained a world of practical wisdom.

He was remarkable, too, for the comprehensiveness of his views and the universality of his judgments. He generalized on a large scale, and generalized every thing. He took a broad and liberal view of all subjects, and had a world-embracing philosophy as well as charity. He could not endure details, and cared little for isolated facts. He wished always to see their connection, and to trace out their relation and bearing on other facts. I never met with a man who in social intercourse said so many things worthy to be remembered, and made so many remarks you could not forget. His conversation was a succession of aphorisms, maxims, general remarks. As Chaucer describes his Clerk of Oxenford,

'Not a word spake he more than was need;
And that was said in form and reverence,
And short and quick, and full of high sentence.
Sounding in moral virtue was his speech,
And gladly would he learn, and gladly teach.'

Dr. Kirkland's preaching was of the same character with his conversation. It was sententious and full of apophthegems. There was much visible logic or induction in his discourses. The description which he gives of Mr Ames's writings is strikingly applicable to his own. 'When the result of his researches was exhibited in discourse, the steps of a logical process were in some measure concealed by the coloring of rhetoric. It was the prerogative of his mind to discern by a glance, so rapid as to seem intuition, those truths which common capacities struggle hard to apprehend. His style is conspicuous for sententious brevity, for antithesis, and point. Single ideas appear with so much lustre and prominence, that the connection of the several parts of his discourse is not always obvious to the common mind, and the aggregate impression of the composition is not always completely obtained. His learning seldom appeared as such but was interwoven with his thoughts, and became his own.'

There was little apparent method, arrangement, or connection in Dr. Kirkland's preaching;—so that it was not uncommon for him to bring into the pulpit half a dozen sermons or more, and, on the instant, construct from their pages a new sermon as he went along, turning the leaves backwards and forwards, and connecting them together by the thread of his extemporaneous discourse. These scattered leaves resembled those of the Sibyl, not only in their confusion, causing many to marvel how he could marshal and manage them so adroitly, but also in their deep and hidden wisdom, and in the fact that when two thirds of what he had thus brought into the pulpit was omitted,—thrown by as unworthy of delivery,—the remaining third which he uttered was more precious than the entire pile of manuscript, containing, as it did, the spirit and essence, the condensed and concentrated wisdom of whole.

Condensation, indeed, was his crowning faculty. It was here especially that he manifested the supremacy of his intellect. He always spoke from a crowded and overflowing mind. Although he said so much, you felt that there was much more behind unsaid. He poured himself forth in a full stream of thought, which evidently flowed from a living and inexhaustible fountain. Chief Justice Parsons and used to say that Dr. Kirkland put more thought into one sermon than other ministers did into five. A single sermon of his would sometimes contain a whole body of divinity. And how much weight and wisdom were there even in single sentences of his writings, as when in his Life of Ames he says, 'he did not need the smart of guilt to make him virtuous, not the regret of folly to make him wise;' and when in the same work he says, 'the admission of danger implies duty; and many refuse to be alarmed, because they wish to be at ease.'

Dr. Kirkland had the rare faculty, in his preaching, of intimating and suggesting much more than he directly inculcated and affirmed. This enabled him to insinuate unpalatable truth into men's minds without their taking offence, nay, almost without their perceiving it. One of the most remarkable instances of this sort was the sermon which he delivered in 1813 before the Massachusetts Convention of Congregational Ministers. At this time the controversy between the two theological parties which divided the Commonwealth, was waxing warm, although it had not yet reached its height. Standing as he did, from his high office, at the head of the clergy, it was proper, it was right, that he should be selected to address them, and it was incumbent and imperative on him to accept the appointment, and discourse, too, on those very disputed points that were uppermost in their minds. This was a very difficult and delicate task. Dr. Kirkland had too much of Christian courtesy and gentleness intentionally or heedlessly to offend any by the utterance of obnoxious sentiments. But at the same time he was too faithful to his Master and to his conscience to keep back what he deemed the truth. Accordingly, on this occasion, he expressed his views and sentiments fully and distinctly; the sermon contained the whole pith and marrow of liberal divinity; and at the same time, without directly mentioning any of the tenets of the opposite theology, he undermined them completely, and brushed them away like cobwebs. And all this was done in such a manner that no one could take offence, or complain that his feelings were wounded, or that his sentiments were misrepresented, or rudely and harshly handled.

Both as a preacher and pastor, Dr. Kirkland, by his whole spirit and bearing, made religion lovely and attractive, particularly to the intelligent, the refined, and the young. He stripped it of its stuff and formal costume, its gloom and forbidding look, and its austere and repellent manners. He taught men by his conversation and deportment, quite as much as by his preaching, confirming and illustrating the beautiful remark of Hooker, that 'the life of a pious clergyman is visible rhetoric.'

SUNDAY SCHOOL SOCIETY.

The public annual meeting of the Sunday School Society was held at the Rev. Dr Channing's church, on Wednesday evening.

The order of services was varied from that of former years, so that instead of a Report and voluntary addresses from many, it consisted of the Annual Report and a single discourse.

The services were introduced by an appropriate and fervent Prayer by the Rev. Dr Sanger of Dover. Rev. Mr Muzzey, the Corresponding Secretary, then read the annual report. This was an interesting document. It comprised the substance of letters which had been received in answer to a Circular published in the Christian Register, and embraced a body of facts in relation to the value of the General Exercise in Sunday Schools,—its influence upon the children, and its value to the teachers,—upon Sunday School Anniversaries and union celebrations which appear to have become quite common,—giving importance to the Institution, interest to the children, and profit alike to parents, teachers, and especially to the community at large;—upon Sunday School Libraries which were considered as generally useful, and when well selected and well conducted as being worth more than gold itself: and upon the teaching of doctrinal subjects, which seemed to be disapproved in regard to the younger, but approved in reference to the elder classes of pupils. The report referred to the appointment last Fall of Rev Mr Waterston as a temporary agent of the Society—of his visit to the county of Hampshire, and Keene N. H.—during an absence of twelve days, visiting 18 Schools, and making 13 addresses, with great acceptance and to the profit of all. The report further stated that Rev. F. T. Gray had been appointed a permanent agent of the Society, for the performance of a specific duty in this connexion, not interfering with his other engagements;—it adverted to a letter received from Rev. Mr Parks, Bristol, Eng. and the increasing interest in Sunday Schools in that country;—to the death of the revered President of the Society, Rev. Dr Tuckerman, who had been such for eight years, and paid a grateful and feeling tribute to his services and memory; and closed with some general remarks of an interesting and useful character.

After the reading of the report, the following hymn, composed for the occasion, by Dr T. Gray, was sung by the choir.

They brought fresh flowers, O God, of yore
To temples not thine own;
And left those fair things withering there
On that false altar-stone.

No pagan offerings Lord *we* bring,
We deck no stranger shrine;
The deathless flowers of brighter worlds
We offer up on Thine.

The deathless flowers of brighter worlds
To earth's cold climate given,
With toil, and tears, and many a prayer,
We rear, O Lord, for Heaven,

And lay them on thy shrine of love,
Fit offering for the sky—
We know *they* shall not change or fade
Beneath the Eternal eye.

Accept the offering—flowers of heaven,
Immortal flowers we bring;—
Young spirits trained and purified,
For Heaven's undying spring.

This was followed by a Discourse by R. C. Waterston. The subject of it was 'the diffusive nature of Christianity.'—It was full of rich and valuable thoughts, glowing and pertinent imagery and illustrations, and an able defence of the worth of Sunday Schools to the church, the parents, the teachers and the pupils. As we trust that it will be published we attempt no synopsis of it.

After the public meeting was brought to a close, a meeting of the members was held, who voted that a copy of the discourse be requested, and if obtained, published with the report. It was also voted, on motion of Rev. Mr Gannett, that in accordance with a suggestion made in the discourse, that it be recommended to the several Sunday Schools in connexion with the Societies, to take up a collection from among the pupils and teachers, for the purpose of enabling the societies to employ an agent as proposed. It was a matter of deep regret to infer the very limited interest which must be felt in this valuable society, as indicated by the general absence of clergy and parents from this meeting.

ANNIVERSARY OF THE MASSACHUSETTS TEMPERANCE SOCIETY.

The following Hymn was sung on this occasion, written by George Russell.

Sound his high praise abroad,
Jehovah's name record,
His triumphs sing!
Lo! His life-giving word
Both continents has stirred;
King Alcohol hath heard
His death-knell ring.

Columbia first arose,
Moved by those deadly woes,
Intemperance spread:
She led the glorious van,
And by the simple plan
Of Abstinence, began
To raise her dead.

Next England caught the flame,
She to the rescue came
Her sons to save:
Nobly she followed on,
And well her work has done,
Yes! Victory shall be won,
Truth's banner wave!

The Islands* of the sea,
Roused from their lethargy,
The standard raise—
'Death to the giant king!'
With this their valleys ring,
While joyfully they sing
Their hymns of praise.

Brave Ireland† comes at length,
In all her mighty strength
To doom *her* foe—
Yes! *Alcohol* must die,
'T is registered on high,
By faith we now descry
His overthrow.

Today—today—we meet—
And here we consecrate
Ourselves anew:
Truce to the foe there 's none,
Till we our work have done,
Till earth no longer groan,
Let us prove true.

* The king of the Sandwich Islands has banished Alcohol from his dominions.

† Recent news from Ireland has reached our shores of the most encouraging kind. Ireland has, almost en masse, espoused this cause.

BOSTON CHILDREN'S FRIEND SOCIETY.

The following extract from the sixth annual report shows the object of the society.

This Institution is designed to assist those who are most willing, but not always most able to assist themselves. Upon whom poverty presses most heavily, because they are most sensible to its evils; to administer aid without offending self-respect; to protect those, from whom death has removed all natural guardians; to bring the deserted and homeless child into a circle where the chilled sympathies of its nature may be warmed into life; to provide for its honest occupation, and fit it for the performance of its social duties; to be the child's friend, its friend in the helplessness of scarce completed infancy, in the heedlessness of careless childhood, in confidence of hopeful and impetuous youth; in all that regards its temporal and eternal happiness.

MAP OF MAINE.

A Miniature Map of Maine, with five Vignettes of public buildings, the boundaries designated by the Treaty of 1783, and the lines of division, given by the King of the Netherlands and that claimed by Great Britain, distinctly and accurately laid down, has been published by Nathaniel Dearborn, 53 Washington Street. It has been done at considerable labor and expense. There are more Towns laid down on it than on any other Map of that State, and it is a gem in the art of Map Engraving.

At the Annual meeting of 'the Society for propagating the Gospel among the Indians and others in North America,' on the 28th ult.,

Chief Justice Shaw, was chosen President.
Rev. Dr H. Ware, Jr., Vice President.
Alden Bradford, Secretary.
Rev. Dr Parkman, Assistant Secretary.
Hon. James Savage, Treasurer.

OBITUARY.

For the Register and Observer.

MRS. ANN E. FROST.

Died in Topsham, Me. on Sabbath morning, May 24, Mrs Ann Emery, consort of Maj. William Frost, of Topsham, aged 66.

In the death of this excellent woman, her family and numerous friends have sustained an irreparable loss. Rarely can there be found a more faithful wife, a more devoted mother, or a kinder neighbor. Domestic in her habits, assiduous in the discharge of her duties, friendly in her feelings, charitable in her judgments, she was one who secured the esteem of all, and of whom every body was disposed to speak well. Subject to frequent ill-turns, which however were of brief duration, her case was not thought to be hopeless, till a few hours before her death. She retained her senses, and her faculties were unusually bright, till the very last. Her illness was short, and for a portion of the time her bodily sufferings were severe. But her mind was at peace. Death came disrobed of his terrors. She listened attentively, and apparently joined earnestly in a prayer which was offered at her bed-side, took leave of her family in the only way which her failing strength enabled her to do it, declared herself willing to die, as she had done previously, and—her spirit returned to God who gave it. A. D. W.

DOMESTIC.

Licences.—The Grand Jury of this county have recently passed unanimously, the following votes, and transmitted them to the Mayor and Alderman of the city.

IN GRAND JURY ROOM, June 1, 1840.

Whereas the Mayor and Aldermen of Boston have given public notice that they will receive no further application for Licenses to sell spirituous liquors after June 2d, except in extraordinary cases.

Therefore, *Voted*, That it has become the duty of the Grand Jury to give at the present time *special* attention to this branch of their request.

Voted, That the Mayor and Aldermen be requested to transmit to the Grand Jury at their next sitting on the first Monday of July next, a list of the names of every person licensed by them, as an Innholder, Victualler, or retailer of Spirituous Liquors, in Boston, specifying the *kind of License* granted to each, and *the place*, protected by the license, no public notice thereof having yet been given.

Voted, That the Mayor, City Marshal, and all Police Officers and the citizens generally, be requested to give information to the Grand Inquest, or the Police Court, of all offences committed in violation of the Forty-Seventh Chapter of the Revised Statutes, concerning the Regulation of Licensed Houses, and also of the Act of 1837, Chapter 242, concerning selling liquor on Sundays, and particularly of all Innholders and Victuallers, who neglect to put up signs on their places of business as required by the *Seventh* Section of the 47th Chapter, and who violate the *Eleventh* Section, by suffering any *minor* or *servant* (travellers excepted) to have any strong drink there.

Voted, That a copy of these Votes be transmitted to the Mayor and Aldermen, signed by the Foreman and Secretary. Attest,—ROBT. WATERSTON,
Foreman of the Grand Jury.
E. COPELAND, JR. Secretary.

The Exploring Expedition.—We have already stated that the Exploring squadron sailed from Sydney, New South Wales, Dec. 26. A letter to Messrs. Topliff, from an officer who had left the squadron on account of ill health, dated Sydney, Feb. 12, states that the squadron would probably be at New Zealand, about April 1, whence it would proceed to the Sandwich Islands, touching at the Fejees, previous to visiting Columbia river. All the naturalists were left at Sydney with orders to join the squadron at New Zealand, and sailed Feb. 9, for the Bay of Islands. The squadron was received at Sydney with the greatest kindness, and the feeling, both of the authorities and the people, was friendly in the extreme.—*Dai. Adv.*

The following we take from the Salem Observer. On what authority is the statement made?

North West Passage.—The problem relating to a passage to the Pacific Ocean, has at last been solved in the affirmative, by Messrs Simpson and Dean, of the Hudson's Bay Company, who have ascertained, by personal examination, that such a passage exists, and that Booth is island is separated from the main land by a strait from 3 to 10 miles wide running from S. E. to N. W. and connecting the Gulf Boothia with the Northern Ocean.

The North Eastern Boundary.—The hopes of a speedy and honorable adjustment of the conflicting claims to the jurisdiction of the territory which belongs to the United States on the North Eastern frontier of the Union, springing from the altered tone of the English newspapers, have not been sustained by any official communications of the British ministry to our own government. It is now said that the commissioners who were instructed to explore the region described in the treaty of 1783, have reported adversely to the American right. It is not probable that such report can have been made by intelligent men. But, it may have been deemed expedient to postpone the publication of the results of their exploration, and to delay the commencement of negotiations for the establishment of the true line, to wait the movements of that popular will, which has much direct influence on the English ministry.

One great good has been accomplished. The leading journals of England have spoken freely and truly on this long agitated question. Attention has been directed to its importance, and some explanations made which cannot fail to make the grounds of the controversy understood abroad. Whenever they shall be fully known, it is impossible that any civilized nation would resist the strong claim of justice.—*National Ægis.*

Destructive Freshet in Georgia and South Carolina—The Charleston Courier of May 29 contains an account of a disastrous inundation, from the overflowing of Savannah river. The town of Hamburg was nearly submerged. The destruction of bridges had prevented any communication between that place and Augusta, from five o'clock on Wednesday afternoon, (May 27) when the water was ten inches deep at the post-office. The cars from Charleston could not reach within two or three miles of Hamburg, the Railroad being overflowed.

Eastern Rail Road.—The annual meeting of the stockholders was held at the Maverick House, East Boston, on Thursday, last week, when the following gentlemen were chosen Directors for the year ensuing. viz: George Peabody, William Sturgis, Isaiah Breed, Samuel R. Putnam, Daniel Adams, Amos Binney, John Hooper, David A. Neal, Robert G. Shaw, John E. Thayer, Samuel S. Lewis, George Hooper.

A committee appointed at a previous meeting, to investigate the affairs of the company, reported in favor of the management of the directors, who had labored with untiring ability and perseverance for the good of the whole. The committee found the books and accounts kept correctly, and approved of the proposition to purchase an interest in the new wharf at E. Boston. They also stated the whole cost of the road, to the line of the State, to be about $1,800,000,—that there was available property of the corporation amounting to about $140,000, leaving the road to cost about $1,650,000—that the cost of the road, owing to unforeseen circumstances beyond the power of the directors to control, would exceed the estimate by about $230,000 or $240,000; and that this excess was not greater than had been realized on all other roads which had been made in this part of the country, in proportion to distance, &c.

In relation to the 'Eastern Railroad in New Hampshire,' the Portsmouth Journal reports it in a state of great forwardness. One vessel has arrived in Boston with 400 tons of rails, and another is on the way with 860 tons more. An experimental line from Portsmouth to Dover, has been run by way of Bloody Point and Dover Neck, about ten miles distant, and excepting the crossing the river, the route is pronounced unusually feasible. A line has also been run from Exeter, for a railroad to connect with the Eastern Railroad at North Hampton. It is represented as a very favorable route, making the distance between Exeter and Portsmouth fourteen miles.

The workmen commenced taking down the Newburyport bridge, on Monday morning, preparatory to the erection of a new bridge for the accommodation of the Eastern Rail Road. The travel will probably be suspended about three months. In the meantime, we understand that Messrs Nicholas Pike, and Israel Morrill, Jr. of East Salisbury have purchased the ferry between this town and Salisbury, and will be ready to accommodate all who may wish to avail themselves of the opportunity of crossing the river at any hour of the day.—*Newburyport Herald.*

Connecticut Rail Roads.—Besides the Norwich and Worcester Rail Road, there are two Rail Roads in Connecticut, one of which is in operation in its whole length, and the other for a distance of 35 miles. The New Haven and Hartford Rail Road, according to a recent report to the legislature, has cost the sum of $829,609 24. The Southern portion of the Road was opened for use, Dec. 5, 1838, and the residue of it on the 1st of January last. The gross receipts on the Southern section, while separately in operation, for little more than a year, amounted to $46,442 79; those of the whole Road from Jan. 1, to May 1, 1840, to $24,900 18, making a total of $71,342 97. The expenses of transportation, repairs of road, cars, engines, &c to Jan. 1, are stated at $16,315 48, and from Jan. 1, to May 1, $3,323 28: total, $24,638 76, leaving a net profit of $46,704 21.—*Dai. Adv.*

Latest from Texas.—The Neptune arrived from Galveston last evening, bringing dates to May 16.

General Canales and Colonel Carabjal, of the Mexican Federal army, have arrived at Houston, but report no late movements of their party. Their army on the frontier, they say, now numbers 800 Mexicans, independent of foreigners who have enlisted in their ranks: besides which, the whole population of the frontier States is ready to co-operate with them the moment they can be supplied with arms and ammunition. The Contralists are about 3000 strong, stationed at Matamoras, Monterey, and Laredo.

Gen. Canales has submitted an official report to the Provisional Government of Mexico, of the late encounter he had with Arista on the Rio Grande. He estimates the number of killed, wounded, and missing on the part of the Federalists at 81, and on the other side at 600.—*N. O. Picayune*

FOREIGN.

Arrival of the Unicorn.—We quote from the Boston Courier, the following account of the arrival of Mr Cunard's steamer from England.

Sixteen Days Later from England.—Mr Cunard's steam packet Unicorn, W. Douglas commander, arrived at this port yesterday afternoon from Liverpool, via. Halifax. She stopped at the latter port for twelve hours, only, and left there on Tuesday morning at five minutes past 12 o'clock. She was only forty-one hours on the passage from Halifax.

The Unicorn was telegraphed at 5 o'clock, yesterday afternoon, and came up the harbor at half past 5, passing near the wharf intended for the packets at East Boston, then crossing to the Boston side, in front of Commercial and Long wharves, and afterwards near the wharves at the north part of the city and Charlestown—thence to her place of destination at East Boston. During this time, many salutes were fired from several positions in the city and at East Boston, which were answered on board of the steamer.

The United States ship Columbus displayed a British ensign at her foremast, and her band played several national tunes on the occasion.

The Unicorn sat beautifully upon the water, and won much praise for her seamanlike qualities, and excellent workmanship. She is not intended for an Atlantic steamer, but if she be a specimen of what we may expect from Mr Cunard's regular liners, they cannot be outdone by any of their Bristol and London line of steamers.

The Unicorn had twenty-seven cabin passengers to Halifax, twenty four of whom came to Boston.

The passengers state that they had adverse gales during the whole voyage, and the ship works admirably, and would undoubtedly have made a passage in twelve days, if weather had been at all favorable.

We do not find any thing of the least interest in the proceedings of Parliament, and no confirmation of the silly report brought by the British Queen, of a proposed purchase of the disputed territory of this country.

A Liverpool paper states that 4800 people departed from Drogheda alone, via Liverpool, for this country, during the six weeks preceding the 16th May, and that they took with them, on an average, twenty pounds each, or not less than £100,000 in specie.

A letter in the Paris papers states that the late horrible persecutions of the Jews, at Damascus, was principally directed by the French Consul, aided by some other French residents. The agents were said to be infamous characters, and the Austrian and British governments would, it was supposed, take up the case and interfere.

CONCERT FOR THE BENEFIT OE THE BOSTON CHILDREN'S FRIEND SOCIETY.

There will be a Concert of Vocal and Instrumental Music given at the Odeon, on Tuesday evening next, June 9th, under the direction of a Committee of the 'Union Sewing Circle' whose object it is to aid in purchasing and making garments for the children.

The following gentlemen have kindly proffered their services for the occasion, viz. Mr F. F. Muller, Mr Schmidt, Mr Hach, Mr Ostinelli, Mr Isenbeck, Mr Root and the 'Nickerson Flute Club,' as instrumental performers.

Mr Baker, and Mrs Franklin, well known in this community have kindly lent their aid and will sing. The children some thirty in number will sing two or three favorite choruses, with other performances.

We expect a rich treat, an equivalent for the price of a ticket, and the consciousness of aiding a good object.

The institution is much in want of funds at the present time, having lost by the death of the Hon. Theodore Lyman, one of its most constant and generous benefactors.

The Tickets are fifty cents each, and can be had at the Bookstore of Ives and Dennet, 114 Washington street, or at the door on the evening of the Concert. C.

CHURCHES IN THE WEST.

All persons disposed to aid in the establishment of religious institutions in the West, and particularly in the erection of churches at Chicago, Quincy, Hillsboro', Peoria and Tremont, Ill., are requested to leave funds with the General Secretary of the American Unitarian Association, 134 Washington Street; who is in correspondence with the societies in those places, and will forward to them whatever may be contributed.

As 500 dollars to each of these societies would enable them to build suitable houses of worship, and make them permanent societies, it is earnestly desired that individuals in Boston, and other parts of New England, will feel a deep sympathy for their less favored brethren of the West, (who are struggling hard to provide for themselves and their children the blessings of religion which are enjoyed here) and be ready to help them in this their time of need.

BOOKS FOR THE WEST.

Books for Parish and Sunday School Libraries at Hillsboro', Quincy, Chicago, Ill., Burlington, Iowa Territory, and other places in the West, may be left at the Office of the Gen. Secr'y of the American Unitarian Association, 134 Washington Street, and they will be immediately forwarded.

MARRIAGES.

In this city, by Rev. Mr Rip'ey, Mr William Low, Jr. to Miss Lydia M. Owen.

On Monday, at King's Chapel, by Rev Mr Ware, of Cambridge, James G. Foster, Esq. of Charlestown, to Miss Charlotte Walker, of C.

In this city, on Thursday evening, May 28th, by Rev. J. T. Sargent, Mr Abijah Jenkins to Miss Sarah Ann Bartlett.

In this city, on Saturday evening, May 30th, by Rev. Mr Himes, Mr Alfred S. Ferguson, to Miss Sarah Elizabeth M. Platt.

In this city, on Sunday evening, May 31st, at Chardon Street Chapel, by Rev. Mr Himes, Mr George W. Snow, of Dorchester, to Miss Lucretia A. Burroughs, of Boston.

In Stoughton, by Rev. Mr Ballou, Mr Josephus Harris to Miss Martha Capen, both of S.

At Beverly, by Rev. Mr Thayer, Mr John L. Lovett to Miss Elizabeth P. Wood.

In Sherburne, 25th inst. by Rev. Mr Clarke, Rev. P. Bates, of Michigan city, Mich., to Miss Elizabeth, daughter of Rev. Amos Clarke, of S.

In Barre, May 21st, by Rev. Mr Thompson, Mr Asa W. Wait, of Petersham, to Miss Hannah Rice, daughter of Mr Charles Rice, of Barre.

At New York, 26th ult. in St Thomas' Church, by Rev. Dr Hawks, Mr Samuel T. St John, to Miss Amelia P. C. Curtis. At the same time and place, Mr William St John, to Miss Eliza P. Curtis, formerly of Salem.

DEATHS.

In this city on the 29th ult. at an advanced age, John Parker Esq., one of our most wealthy and respected citizens.

In Cambridgeport, June 2d, Mrs Abagail Newton, 53.

In Harvard, June 1st., Mrs Sarah Farr, 82.

In Salem, June 1st., Mrs Hannah, wife of Dr J. F. Worcester, 32.

Mrs Martha Johonnot, widow of the late George S. Johonnot, Esq., 80.

In Beverly, Mr John Coffin, 33. Widow Mary Abbott, 87.

In Lancaster, Mass. Thomas Davis, Esq. 86—a patriot of the revolution.

In Fall River, May 22, Mrs Sarah, wife of Hon. Nathaniel B. Borden, and daughter of Pardon Gray, Esq.

In Vassalboro', Me., Rev. Wm. D. Sewall, 26.

JOSEPH HUNT RUSSELL.

Died in Salem, on Sunday morning, 17th inst., of consumption, Mr Joseph Hunt Russell, a member in the Junior Class in Harvard University, aged 20 years.

The Salem Gazette says;

It is with unaffected and deep sorrow that we record the death of this young man. There were many things in his character and in the circumstances of his last sickness suited to awaken, even in the bosoms of those who were comparatively strangers to him, a strong and tender interest. From childhood to the day of his death, his conduct was marked by the strictest propriety, and no stain now disfigures the image of his life.

After an allusion to his highly respectable rank in his class, and to a recent testimony of the college government to his merit, the Gazette proceeds to say.

But these facts in regard to him, though very grateful to the memory, are not those on which his friends will dwell with the most unalloyed satisfaction. They will rather find comfort and take delight in the remembrance of those moral qualities which showed him familiar with the idea of Duty in its highest as well as its humblest relations, which proved his mind no stranger to the great principles of moral goodness, and his heart alive to the impressions of religious truth, and the consolations of Christian hope. They will value at a far higher rate those frequent intimations afforded by him, as he lay on his bed of suffering, that thoughts of God and of eternity too weighty for the utterance of his feeble lips were revolving in his mind; and that visions of a 'better country,' of a new home, of friends in heaven, were playing before his imagination. They will call to mind, with a melancholy but sublime joy, the readiness and serenity with which he renounced all hope of recovery, and the resignation with which he gave himself up to the disposal of his Heavenly Father; the confidence which he expressed in the realities of a future and better life; and the sensitiveness of his fears lest by any sign of impatience under his greatest sufferings, or by the breathing of a wish for the quicker advance of the hour of his release, he should manifest a will in the slightest degree at variance with that of the All-Perfect Being in whom he trusted. By these pleasant and holy recollections we feel sure that all who mourn him,—parents, brothers, sisters, kindred, classmates, friends,—will be consoled, instructed and improved.

MR YOUNG'S DISCOURSE ON PRESIDENT KIRKLAND.—Just published.—A Discourse on the Life and Character of the Rev. John Thornton Kirkland, D. D., LL, D.. formerly Pastor of the Church on Church Green, and late President of Harvard University, delivered in the Church on Church Green, May 3, 1840—By Alexander Young. CHARLES C. LITTLE & JAMES BROWN, 112, Washington street.
june 6.

HYMNS, Collects, Anthems and Selections, to be sung in Churches and Sunday Schools, 1 vol., this day published by CHARLES C. LITTLE & JAMES BROWN, 112 Washington street. june 6.

TESCHEMACHER ON HORTICULTURE. A concise appliestion of the principles of structural Botany to Horticulture, chiefly extracted from the works of Lindley, Knight, Herbert, and others, with additions and adaptations to the climate—by J. E. Teschemacher. This day published by
CHAS. C. LITTLE & JAMES BROWN,
june 6 112 Washington street.

THE POWER, WISDOM, AND GOODNESS OF GOD, as displayed in the Animal Creation; showing the remarkable agreement between this department of Nature and Revelation—in a series of letters—by C. M. Burnett, Esq., 1 vol 8vo.
Just received by
CHAS. C. LITTLE & JAMES BROWN,
j 6 Importers of Foreign Books 112 Washington st.

SCRIPTURAL INTERPRETER.—Edited by Rev. Ezra S. Gannett. Complete in seven vols. A few sets of this valuable work, for sale by WM. CROSBY & CO. 118 Washington street. june 6

PROVERBIAL PHILOSOPHY.—Being Thoughts and Arguments originally treated by Martin Farquhar Tupper Esq., A. M. Second American Edition. Contents. Anticipation—Hidden Uses—Compensation—Indirect Influence—Memory—Rest—Experience—Hatred and Anger—Good in Things Evil—Philosophy of Prayer—Discretion—Trifles—Recreation—Religion—Thinking—Speaking—Reading—Writing—Wealth—Invention—Self-Acquaintance—Cruelty to Animals—Friendship—Love—Marriage—Tolerance—Sorrow—Joy, &c &c &c. This day published by Joseph Dowe, 22 Court street. m 6

LETTER PAPER, at $2 00 a Ream—Ruled Letter Paper, $2 50—Billet Paper, for $1 00 a Ream. For sale by JOSEPH DOWE 22 Court st. j 6

BOOKS recently published at TICKNOR'S, corner of Washington and School streets:
Paxton's Introduction to the Study of Human Anatomy, with illustrations: by James Paxton, author of Notes and Illustrations to Paley's Natural Theology, in 2 vols, 3d American edition: with additions, by Winslow Lewis, Jr., M. D., Demonstrator of Anatomy in Harvard University. Diseases of the Uterus, a series of clinical lectures, delivered at the Hospital La Pitie, by M. Lisfranc, and edited by H. Pauly, M. D.,—translated from the French by G. Henry Lodge, M. D. A Practical Treatise on the cultivation of the Grape Vine on open walls, by Clement Hoare: second American edition. Rejected Addresses, or the new Theatrum Poetarum, from the 19th London edition, carefully revised, with an original preface and notes, by the Authors. Tenth American edition of Combe on the Constitution of Man considered in relation to external objects; with an additional chapter on the harmony between Phrenology and Revelation: by Joseph A. Warne, A. M. june 6

FRESH Supply of the History of the French Revolution, by M. A. Thiers, translated, with notes and illustrations from the most authentic sources, by Frederick Shoberl. In 3 vols with fine engravings. Just received and for sale at TICKNOR'S 135 Washington st. j 6

JOHN LINDLEY'S School Botany, or an explanation of the characters and differences of the principal natural classes and orders of plants, &c. English edition. Just published, and for sale at TICKNOR'S 135 Washington street. june 6

MACAULAY'S MISCELLANIES.—Critical and Miscellaneous Essays, by T. Babington Macaulay, 2 vols. This day published, and for sale at TICKNOR'S 135 Washington street. june 6

MANUALS FOR SUNDAY SCHOOLS—at B. H. GREENE'S, 124 Washington street, may be found the following complete variety of Manuals for Sunday Schools.

Allen's Questions,	Part I.	}	On the Gospels
do	do	Part II.	}
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A Service Book for Sunday Schools, containing forms of prayer, and a collection of Hymns by Rev. Dr Walker
Just published a new Manual viz.
'Sunday School Lessons' Designed to provide both Teachers and Scholars with subjects for study and conversation. By a Pastor. Price 60 cents per doz.

FOR SUNDAY SCHOOLS.—A great variety of Juvenile Books, suitable for Juvenile Libraries. Also, the Sunday school Hymn Book, Chapel Hymn Book, Allen's Questions, part 1, 2 and 3; Bible Biography, Abstract of sacred History, Worcester, Channing's and Carpenter's Catechisms, Parley's Bible Geography, Bible Cyclopedia, Maundrell's Journey to Jerusalem, Ware's Sunday Library, Sunday School Teacher's Guide, Three weeks in Palestine, Robinson's Bible Dictionary, &c.
For sale by S. G. SIMPKINS, 21 Tremont Row.
may 23

DEWEY ON UNITARIANISM.—Discourses and Discussions in Explanation and Defence of Unitarianism. By Orville Dewey pastor of the church of the Messiah in New York. This book is designed to answer the question 'What is Unitarianism.'
Published By JOSEPH DOWE. 22 Court st. m. 21.

MITCHELL'S MAP OF UNITED STATES.—A few copies of Mitchell's Map of the United States, in neat frames for the Counting Room or schools. For sale VERY LOW by JAMES MUNROE & CO., 134 Washington street.

PLEASURES OF TASTE.—The Pleasures of Taste and other stories selected from the writings of Miss Jane Taylor, with a sketch of her life. By Mrs Sarah J. Hale, Author of Traits of American Life, Ladies Wreath, &c. For sale by JAMES MUNROE & CO., 134 Washington street. june 6

CHILD'S CATECHISM IN VERSE.—The Child's First Catechism in verse by a 'friend to little children' Cambridge; designed for Sunday schools. Just published. A fresh and large supply just received by JAMES MUNROE & CO., 134 Washington st. j 6

SCRIPTURAL INTERPRETER.—Just received by JAMES MUNROE & CO., a few sets of this valuable Work edited by Rev. E. S. Gannett; and others complete in 7 vols 12mo., 134 Washington st. j 6

FOX'S SERMONS. Sermons on the Mission, Character, and Doctrine of Jesus of Nazareth. By W. J. Fox; 2 vols 12mo. A few copies just received by JAMES MUNROE & CO., 134 Washington st. j 6

BURNAP'S LECTURES TO YOUNG MEN. Lectures to Young Men on the cultivation of the mind, the formation of character, and the conduct of life. Delivered at Baltimore, by George W. Burnap, Pastor of the First Independent Church. Just published; for sale by J. MUNROE & CO., 134 Washington st. j 6

HINTS TO SUNDAY SCHOOL TEACHERS.—In a series of familiar Lectures by Rev. Thomas B. Fox, Author of Sketch of the Reformation, &c. Just published by JAMES MUNROE & CO., 134 Washington street.

GOOD BOOKS FOR DISTRIBUTION, CHEAP. Brooks's Daily Monitor, Ware's Discourses on the Offices and Character of Jesus Christ, Jotham Anderson, Meditations for the Afflicted, Nature and design of a Christian Church, by the late Rev. Joseph Lathrop, D. D., with remarks on the Lord's Supper, by another hand. Biography of distinguished Reformers and history of the Reformation, Evidences and spirit of Christianity, Alice Bradford or Experimental Religion. For sale by S. G. SIMPKINS, 21 Tremont Row. may 23

GREENWOOD'S SERMONS.
JENKS & PALMER have just published the thirtieth edition of 'A COLLECTION OF PSALMS AND HYMNS FOR CHRISTIAN WORSHIP,' by Rev. F. W. P. GREENWOOD.
This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.
The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis street Society (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr Channing;) Boston. Church of the Messiah New York (Rev. Dr Dewey;) Cambridge, East Cambridge, West Cambridge, Cambridge Port, Roxbury

POETRY.

For the Register and Observer.

THE VOICE OF HOPE.

A fair young girl, with dark Italian eye
And a slight form, stood at the cottage door;
Gently and noiselessly her foot had passed
The threshhold of her lone and dreary room,
Where for long weary months, the hand of pain
Had wreathed its rankling thorns around her brow.
Forth o'er the verdant earth, like a bright bird
Just loosed from thraldom did her vision sweep,
And her free youthful spirit longed once more
To leap the glowing paths of her free hills,
And breathe again the balmy airs of heaven.
Spring with its fairy finger had been there,
Since last the lawn had bent beneath her step,
And its soft roseate flushes lingered yet
On forest glen and bower.
Not a breath
Stirred the rich clustering woodbine, but was fraught
With incense, like the zephyr that has swept
O'er spicy groves, and gathered thence their sweets,
To lavish on some distant, love-lit isle.
Not a rose in earth's broad garden drooped,
Nor did a lily languish on the stream,
But each bright bell drank in the golden sunbeam,
As 't were the dew of Hermon.
All was gay
In nature's courts, and through her templed halls,
No voice was echoing, save of praise and joy.
* * * * *
There is a mystery in the soul's clear depths,
That stamps the seal of immortality
In burning characters upon its front,
And marks it framed for undecaying bliss.
'T not enough, that all around is light,
And love, and gladness, we must feel within,
A blest tranquillity deep seated there,
Heeding no ruffling breezes.
Not enough,
That from the earth to the broad peaceful heaven,
Rings one acclaim of universal praise;
There must a still small voice pervade the heart,
In sweetly answering chorus. We must feel
A viewless hand pass over its secret chords,
Waking harmonious music from its strings,
To blend with floating melody, as when
O'er vocal symphonies, a soft blown lute
Comes gently stealing with so pure a chime,
That but one sound strikes on the ravished ear.

And still in thoughtful beauty, that fair girl
Scanned the wide scene before her.
O'er the wrongs
That rudely gathering on affections shrine,
Had crushed it to the earth, she brooded on
In silent loneliness. From her clear eye
Quick passed the kindling flashes, till it drooped
To the meek flowret blooming 'neath her feet,
And rested there, as if to catch the hue,
Of the pale emblem of her destiny.
And now from memory's treasured cup, she poured
The mingled draught, till but the chalice left,
Her spirit sought some healing balm, to fill
The barren desert. Fancy's meteors light
Sent forth one shooting beam, and then again,
Melted like pearls on the dark heaving tide.
It was in vain her magic glory's spread
The wild waste o'er; they were too transient far,
For the poor stricken lamb, around whose form,
The untempered winds rushed wildly.—But a star
Rose with celestial radiance on her soul,
And as she gazed to drink its mystic ray,
A voice pierced its lone halls, with a deep thrill
That woke its slumbering music, and for her,
The world was changed. The robe of love
Seemed thrown around her heart, and that sweet voice
Cast every woe in shadow.
It was the voice of hope; and at its call
The roses bloomed again on that pale cheek,
And ere another spring greeted the earth,
She trod with lightsome gladness o'er the hills,
And the soft fairy echoes of her tones,
Runs through her childhood's home.
Such is the power,
The blessed power of hope! It makes the past
But a dim dream, and throws reality,
Around the future's living breathing bliss.
But, there's a deeper than affection's spring
The waters of whose fountain, are not stirred,
Even by hope's sweetest breath. It needs a power,
More strong and deep than aught the world can boast;
A quick'ning, yet a soothing, lulling touch:
Quick'ning, when lethargy seems stealing o'er,
And lulling, when a wild unrest breaks in,
Upon the soul's repose. That power is faith!
A calm, a pure, a holy faith! It lends
A heavenly lustre to the mazy path,
And when the feet tread heavily, the mount
Of pain and death, it guides the weary home.
Child of the dust, hope on, hope on! But seek
That faith which burns when hope has fled,
That thou may'st pass to the bright courts of joy,
And find fruition there.

Waltham. L. B. T.

NIGHT MUSIC.

BY MRS BABINGTON.

How music becomes the summer night
When the stars are shining above,
And the lady moon is gentle and bright,
Filling the sky with that tender light
That seems to be made of love.

And then if a sound from the still boat streams,
Or a note from the forest tree,
We listen, and think of our infant dreams,
And wonder if that which so magical seems
Can the witchcraft of moonshine be.

The nightingale 's then like a wandering soul
From a happier planet driven;
And the fisherman's song like a spirit's dole,
Or a requiem hallowed by angels who toll
The silver bells of heaven.

Oh! music becomes the summer night
When the stars are shining above,
And the lady moon is gentle and bright,
Filling the sky with that tender light
That seems to be made of love.

A TRAGEDY.

It is a little,
But in these sharp extremities of fortune,
The blessings which the weak and poor can scatter
Have their own season. 'Tis a little thing
To give a cup of water; yet its draught
Of cool refreshment, drain'd by fever'd lips,
May give a shock of pleasure to the frame
More exquisite than when nectarean juice
Renews the life of joy in happiest hours.
It is a little thing to speak a phrase
Of common comfort which by daily use
Has almost lost its sense; yet on the ear
Of him who thought to die unmourn'd 't will fall
Like choicest music; fill the glazing eye
With gentle tears; relax the knotted hand
To know the bonds of fellowship again;
And shed on the departing soul a sense
More precious than the benison of friends
About the honor'd death-bed of the rich,
To him who else were lonely, that another
Of the great family is near and feels.

MISCELLANEOUS.

THE DISTRICT SCHOOL LIBRARY.

There exists among all classes of the community a desire to be deemed or styled intellectual. And this sadly-abused term is applied rather according to what one reads, that to what he is. The good mother, who has read her New Testament all her days, has inwardly digested it, and has made it a fountain of deep practical wisdom, is respected for her virtues, but pitied or derided for lack of those intellectual attributes, which are ascribed in full to her daughter, simply because she has read some thousands of pages, no matter how stupid, foolish, or wicked. 'She openeth her mouth with wisdom,' said Solomon, when he described a paragon of female excellence. 'She hath devoured a circulating library,' is an endorsement, which, we fear, many a fair one of the present day would rather covet. The idea is universally prevalent, (and it cannot be too generally entertained,) that it is unworthy of a rational being to live without some intellectual pursuit. Few, however, are willing actually to task their minds, either without books, or by means of books. The majority regard reading as a more dignified and worthy employment than thinking; and, well knowing that it is the easier of the two, read much and think none. It is to meet the demands of such readers, that the press groans. It is for such, that hosts of pettifogging pens rest not day or night, that fourth-rate novels are cast with undoubting faith upon the public hospitality, that Libraries innumerable and interminable are projected and published, that the sweepings of a by-gone literature are reproduced in those weekly sheets, which are vaunted each as equivalent to an octavo volume.

This general appetite for books is at present so poorly catered for, as to be productive of very nearly as much harm as good. In our cities and larger towns, the fountains of a pure literature are open for all who will drink at them, and there is a sufficiently strong literary influence to give the public taste a right direction. But in the villages and thinly settled districts, the choice of books is mainly left to chance, and yet worse, to a *chance with loaded dice*,—to the chance of auctions and pedlar's packs. Nor is this fortuitous selection controlled by the combined or representative wisdom of each little community; for in the country towns there are very few public or social libraries of general literature. Such libraries were to be found some twenty or thirty years ago, in most of the towns, and even now they have a name to live; but have either remained without increase and grown obsolete, or else have become church or parish property, and are replenished with sectarian theology. People now prefer taking a newspaper and a magazine, and buying ever and anon a shop-worn novel, to paying an annual assessment to be expended for the general edification, at the grave discretion of the village priest and lawyer.

Moreover, were these central institutions as liberally and judiciously sustained as could be desired, they would be very far from meeting the wants of the whole community. They must necessarily be the property of the few and the near, not of the many and the remote. How little for the improvement of a thousand people scattered over a town five miles square, could a single library of three or four hundred well-chosen volumes do! The village library might supply with reading a hundred out of the thousand. The remaining nine hundred will read, or might be induced to read. Should they not then be provided with books, or saved from the curse of bad books? There is but one way of supplying the whole population of New England with profitable reading; and that is by furnishing every school district with a library. To such libraries all may have access; for the place of deposit would be within the easy reach of all, and most families would have in the younger members daily inducements and facilities for sending thither. By this arrangement, each school district is made a literary society; and the place of instruction for the young becomes the seat and source of knowledge to those of every age. Moreover, where the library is supported by a tax on all the inhabitants of the district, the very fact that all had helped in paying for it would insure general use.

Considerations of this kind led the Massachusetts legislature of 1837 to authorize by law the taxing of school-districts to a certain amount for the purchase and annual increase of district libraries. But here the question arose, 'How shall these libraries be selected? What assurance is there, that in many districts, from the ignorance or negligence of committees, the money raised for this purpose may not be worse than wasted? By what mark are those but little conversant with general literature, to choose out the precious, and eschew the vile, from among numberless books of fair exterior and good report?' This difficulty suggested to the members of the Board of Education the plan of recommending a series of books for district libraries. An enterprising publishing firm stood ready to print, in uniform editions, whatever they might recommend. On considering the range of subjects to be embraced in such a plan, the Board found that, while on many subjects there were extant treatises in every way suited to their proposed series, on others there were none, or at best only such as must be abridged or modified in order to be made available. It was determined, therefore, to embrace in the series republications, abridgments, and original works. The School Library is issued in pursuance of this plan. It is not, as many might infer from its name, a library for strictly school use; but a library designed to be kept in every school-house for the use of the families of the whole district. The principal series consists of works designed no less for adults than for intelligent youth. The juvenile series is for children only.

This enterprise is not conducted under legislative enactment or patronage. It is a private enterprise sanctioned by the Board of Education. There is no obligation on the part of any district to purchase the works thus published. Committees are left entirely free in their selection of books. But those, who are disposed to avail themselves of the superior judgment of others, are by this plan enabled to enjoy the advice of a body of men eminently qualified for the trust they hold. We have in the well-known fidelity and zeal of the Board collectively, and in the sound judgment and pure taste of its individual members, the highest possible assurance, that the plan will be judiciously and happily executed. Their *imprimatur* is not a mere form; but given only after a deliberate and thorough examination of each separate work.

We have a further guaranty for the 'School Library' in the authors of the highest eminence in their respective departments, who have engaged to furnish original volumes for it. It will suffice to mention such names as those of Judge Story, President Wayland, and Professor Silliman, among many others, which hold an equally high place in the public esteem.

THE PLAGUE OF BAGDAD.

Colonel Taylor left Bagdad on the 12th of April. On the previous day the number of deaths was understood to amount to twelve hundred; and on that day it was ascertained that one thousand and forty deaths had actually taken place on the east side of the river alone. Next day, Mr Groves had the pain of becoming aware that the disease had entered the house of a next door neighbor, where thirty persons had congregated, as if for the very purpose of supplying it with victims. That same day, the report of deaths varied from one thousand, to fifteen hundred, and that exclusive of the multitudes who died beyond the walls. On the succeeding day the number of deaths increased to eighteen hundred; and so terrified were the survivors, that they scarcely could be prevailed on to stay and bury their dead. Many prepared for the fate they anticipated, by providing winding sheets for themselves and families, before the increased demand should consume the whole supply. Water also became scarce—for every water carrier when stopped, replied, that he was taking his load to wash the body of some dead person. An Armenian girl told Mr Groves, that she had counted fifty bodies being carried for interment within the space of six hundred yards. Not a single effort was made by the inhabitants, who seemed utterly confounded. They sat at home waiting for death, as if stunned by what was passing; and scarcely a soul was to be seen at this time in the streets, except the bearers of the dead, or persons carrying grave clothes, and water-carriers carrying water to wash the bodies. For several days together about this time—that is, from the 15th to the 20th or 21st of April—the mortality so far as could be known, remained stationary at about two thousand a day—but many singularly distressing cases of individual distress occurred. In the family of one of Mr Groves's little pupils, consisting of six persons, four were ill with the plague—the father and mother, a son and a daughter, leaving but one son and a daughter untouched. Of the Pasha's regiments of seven hundred men each, some had already lost five hundred; and the report from the neighborhood was still worse than in town. The water too, in the swollen river, was fast increasing; and the danger of a total inundation became every day more imminent.

On the 21st inst., the water burst into the cellars of the residency, and reached to within about a foot of the embankments around the city; and Mr Groves in the hopes of being able to render assistance, went to the residency. The scenes he witnessed on the way were most distressing, nor was help to be obtained for the sufferers on any terms. One had a wife, another a mother, in the agonies of death; a third was himself forced to carry water to wash a dead child, for now, no regular water carrier was to be found; or if seen, he was accompanied by some servant, driving him to a place of death. The yard of the mosque was now already full of fresh graves, and they were burying in the public roads. 'Death,' says Mr Groves, 'has now become so familiar, that people seem to bury their nearest relatives with as much indifference as if they were going about some ordinary business. * * *

On this same day, a little girl of twelve years old was seen passing by with an infant in her arms—and on being asked whose it was, she said she did not know; she had found it in the road, and heard that its parents were dead. This was a very common effort of charity, especially on the part of females, and not unfrequently proved fatal to them. An Armenian woman, who had come to beg for some sugar for an infant thus found, mentioned that a neighbor of hers had, in the same manner, rescued two which she had found thus abandoned in the street. Both these infants died, and were followed by their charitable protectress. Of all the painful incidents that attended the benevolent expeditions which Mr Groves occasionally made from home, the sight of a number of infants thus exposed was most distressing. When parents found themselves infected, they would take their future orphans, and lay them at the doors of the houses in the neighborhood; 'exposing them,' as Mr Groves says, 'to the tender mercies of strangers at a time when every feeling of nature was deadened by personal misery. 'Many,' continues he, 'of the hundreds of infants thus exposed were not more than ten days old; and I have seen in my walks to the residency, as many as eight or ten in this condition. Nor was there any help or human hope for them, save that those who laid them there might again return and pick them up when they saw no stranger would do so. All my efforts, and they were earnest and anxious, failed in providing any effectual relief for those little innocents, which my own family were not in a condition to afford even had I dared to hazard the risk of bringing infection within my doors.—*Frazier's Travels in Koordistan and Mesopotamia.*

PUSEYISM AND SOCIALISM IN ENGLAND.

In these eventful times, the Christian's solemn duty is to stand on his watch tower—to descry the approach of the enemy—and to give warning of coming danger. Prophecy clearly informs us that before the much-desired downfall of mystical Babylon, the Man of Sin will increase in power, ancient error will be revived under new forms, and a deluge of immorality will threaten to sweep away the foundations of civil society, and to lay waste the heritage of God. There are too many portentous signs in the moral hemisphere at present, to leave us any doubt that 'perilous times' have already come, and that an hour of great temptation is rapidly approaching. It is not the extraordinary efforts of the abettors of Popery to spread their soul-ruining system that is the chief object of dread; the apostacy of Protestants, manifesting painful symptoms of a return to the ancient superstition, and the diffusion of principles that would relax entirely the bonds of moral obligation, these speak a loud alarm to a secure generation. They declare that the knowledge of the truth as it is in Jesus has, in a great measure, ceased from among the people high in their profession and blessed with most abundant privileges, that, consequently, a vast portion of the community is prepared to embrace any system of lies, and delusion, however hateful and destructive; and that a tide of practical ungodliness has set in, which, if not arrested by divine mercy, will speedily sweep away the strongest bulwarks of the nation's safety, and draw down upon the land the fearful visitations of Divine indignation.

We are led to these reflections by noticing the alarming spread, in England, of the two systems whose titles we have given at the head of this paper, the former of which has been properly designated Protestant Popery; and the latter being one of the boldest and most bare-faced attempts that has been made in modern times to displace the truths of revelation by unmasked infidelity, and to outrage the decencies of life by systematic profanity and licentiousness. For the present we purpose merely to inform our readers of the principles and extent of these systems, reserving an exposure of their enormities till a future occasion.

Puseyism, which has been likewise termed Oxford Popery, originated in the University of Oxford, celebrated for its advocacy of the slavish doctrines of passive obedience and nonresistance, and ever distinguished as the strong hold of High Churchism. Dr Pusey, one of the chief writers of the system, is Regius Professor of Hebrew, and canon of Christ Church. He is aided, in his crusade against almost all the distinguishing doctrines of Protestantism, by the Rev. J. H. Newman, Fellow of Oriel College, and by Dr. Keble, also of Oriel College, and professor of Poetry and Vicar of Hursley, Hants. The first public appearance of this party took place in 1833, when they began to publish 'Tracts for the Times,' original and extracted, generally upon some head in theology controverted between Protestants and the Church of Rome. In these, many of the worst errors of Popery are apologized for, and sentiments avowed and defended, with a great parade of learning and much dogmatism, that are diametrically opposed to the tenets of the most eminent of the English Reformers, and to the doctrinal formularies of the Protestant Churches. At first these writings attracted little notice, and met with but little support; but, during the last two or three years, they have spread with astonishing rapidity throughout the English Church. Their principles are avowed by many of the dignitaries; they are advocated by such powerful and widely circulated periodicals as the British Critic and the British Magazine; and disguise it as the friends of evangelical truth in the Church of England may, the influence of the Oxford Tract writers is all but sovereign in the Episcopal Church in these countries. This is deeply to be deplored, for the doctrines and spirit of the Oxford Divines are essentially Popish, and were their system to prevail, the Protestantism of England would become wholly extinct. Thus they speak of the Church of Rome as their eldest sister, whose blemishes are to be named with special tenderness, and deeply lament Protestantism as a great mistake, while they denounce all who are out of the pale of an established Church, and nearly in direct terms deny to them all possibility of salvation. They represent the grand doctrine of justification by faith as without foundation, and as the offspring of fanaticism; salvation, according to them, comes not by faith through hearing the word, but by means of the mystical virtue of the sacraments administered by a properly qualified clergy. They are the strenuous advocates of baptismal regeneration; and they claim exclusive apostolical succession for the bishops and clergy of the Churches of Rome and England, while they attempt to denude the ministers of the Church of Scotland, and of all the classes of dissenters, of all claim to ministerial authority, or of a commission from the Great Head of the Church. In the writings of some of these authors, prayers for the dead seem to be regarded as proper, and in the poetry of Keble there are invocations to the Virgin Mary, and to other departed saints. It is unnecessary to expose the manifold errors of such a system. To any unprejudiced person, who takes the Divine word as his rule of faith and practice, and who is acquainted with history of the reformation, it must be completely evident, that the design of these writers is just to lead the Church of England back to the camp of Rome. They have drunk deep in the school of Jesuitism, and their attempts are the more dangerous, that they are distinguished for a certain mystic pietism, and are loud in their perpetual boasting of the purity and apostolicity of English Episcopacy. The methods by which they purpose to carry forward their design to sap and undermine the foundations of Protestantism are admirably calculated to compass their object. In the 'Life and Remains of R. H. Froude,' whom they almost canonize, some of the means which they intend to employ for the propagation of their system are detailed. 1. They intend to edit magazines, and purpose to veil their dogmas under a form of words, which shall be sufficiently expressive, without, however, startling *old prejudices*. 2. They mean to agitate, and itinerate, and employ every means which are likely to lead the lower orders to embrace their creed. 3. They design to educate poor scholars whom they may proselyte, and aid others over whom they may exercise authority. Dr. Pusey has already, himself, commenced the execution of this part of the design. 4. They purpose to employ a new theological vocabulary, in order to avoid alarming old associations and recollections, while they are all the while infusing their deadly poison. 5. Wherever one of their proselytes obtains a parish, he is gradually to change its ritual into conformity with that of Rome; he is to disseminate from the pulpit, and by personal intercourse, letters, &c., the dogmas of Oxford. 6. They are to write for the public in every form in which publications can be made available, and especially biography. These plans are laid with consummate wisdom, and they have been hitherto prosecuted with extraordinary vigor and success. It is high time that the evangelical party in the Church of England should arouse themselves to conflict with this insidious and powerful foe within their own communion. The future destinies of the English Establishment depend on the issue of the contest; may the Lord raise up, within the pale of the English Church, men animated with the spirit of her Jewells and Scotts, and Herveys, and Romaines who, in a cloudy and dark day, may rebuke specious error, and triumphantly vindicate the grand principles of our common Protestantism!

The principal agent of 'Socialism' or 'Owenism,' as it has been also called, is Robert Owen, who, a number of years ago, made attempts at New Lanark in Scotland, at Orbiston, and in the United States of America, to found establishments, in which many of the fundamental institutions of society were attempted to be entirely changed. These institutions were generally supposed to have an unfavorable aspect towards Christianity; but their founder cautiously concealed his designs for a time, lest he should excite opposition throughout the community, and in some of them, such as New Lanark, the accredited ministers of the gospel were allowed to preach occasionally to the people. Now, however, Owen and his followers have completely thrown off the mask, and they are at present employed throughout England, in the most undisguised and wicked attempts to set aside the scheme of divine revelation and to subvert Christian morality. Owenism aims at sweeping away all the existing forms of religious belief, and substituting for them a groveling system of science, falsely so called. Even theism itself is not spared. prayer and all other forms of religious worship, are the objects of scorn and contempt. The very being of a Great First Cause is reduced to a matter of uncertainty. Native depravity and personal responsibility are boldly denied. The Bible is virulently opposed, and spoken of as having been written by very ignorant men. The doctrine of salvation through Christ is caricatured and repudiated. Marriage is denounced as a state of deceit and immorality; and to the reproach of human nature, there are female apostles at present travelling throughout England, who unblushingly declaim against marriage, as the cause of the crimes and miseries that afflict the sons and daughters of men, and offer plausible pleas for the indulgence of unrestrained licentiousness. In Owen's 'Book of the New Moral World,' the principles of this hateful system, are developed, and by numerous small publications, its destructive poison is diffused to a great extent throughout the community. It is lamentable to have to relate that this pestiferous system, utterly opposed to Christianity, and aiming to license the most hateful immorality, has numerous advocates, who travel about propagating the sentiments of Owen throughout the large towns and manufacturing districts of England;—and that, in December last they boasted of fifty-one branches of the 'Association of all classes of all nations,' of which at least two were in the west of Scotland, and that their disciples are increasing by hundreds and thousands. Owen the author of this pernicious system, was presented, the other day to the Queen, at levee, by the Prime Minister.—Such facts loudly call upon all that fear the Lord and dread his coming indignation, to sigh and weep for the abominations that are done in the land.—*Belfast Covenanter.*

PERSIAN GARDENS.

To me, there is no luxury in Persia comparable to their gardens, and my custom was at an early hour, on horseback, to ride through extensive grounds, planted with the choicest fruit trees and other produce. These grounds are left open to the stranger, and although belonging to many proprietors, their boundaries are merely a row of trees or a gutter of water. The Persian mode of irrigation is ingenious and complete, their soil most prodigal, their peaches, melons, and grapes of a flavor unknown to Europe. Then they have the olive grounds, very extensive, and the luxury on horseback of inhaling the blossoms (which are very evanescent) in a thicket of flowers (if I may so say) for miles around: and it must be felt to be understood. I do love to revel in the Persian gardens. What is there to be compared to these living emblems of genuine magnificence. I can explore the streaks of a tulip, and snuff up the fragrance of the violet, with an indescribable pleasure which art can never afford. I can even dissect a bramble, and discover beauties in its repulsive branches—and no inglorious plant either, since it was once solicited to become sovereign of the forest. I had never such a conception of Eden before, where 'all things smiled.' It is customary to form parties and to spend days in the gardens, pitching a tent, &c., but this is unnecessary, since the night air gives no humidity. Give a 'panabad,' or sixpence to the proprietor, you may remain in his garden all day and choke yourself with fruit, which forms much of the summer food of the Persians. The Prince had other large gardens near Tabreez, his occasional resort, but more particularly for that of his household.—*Persian Reminiscences in the Monthly Magazine.*

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